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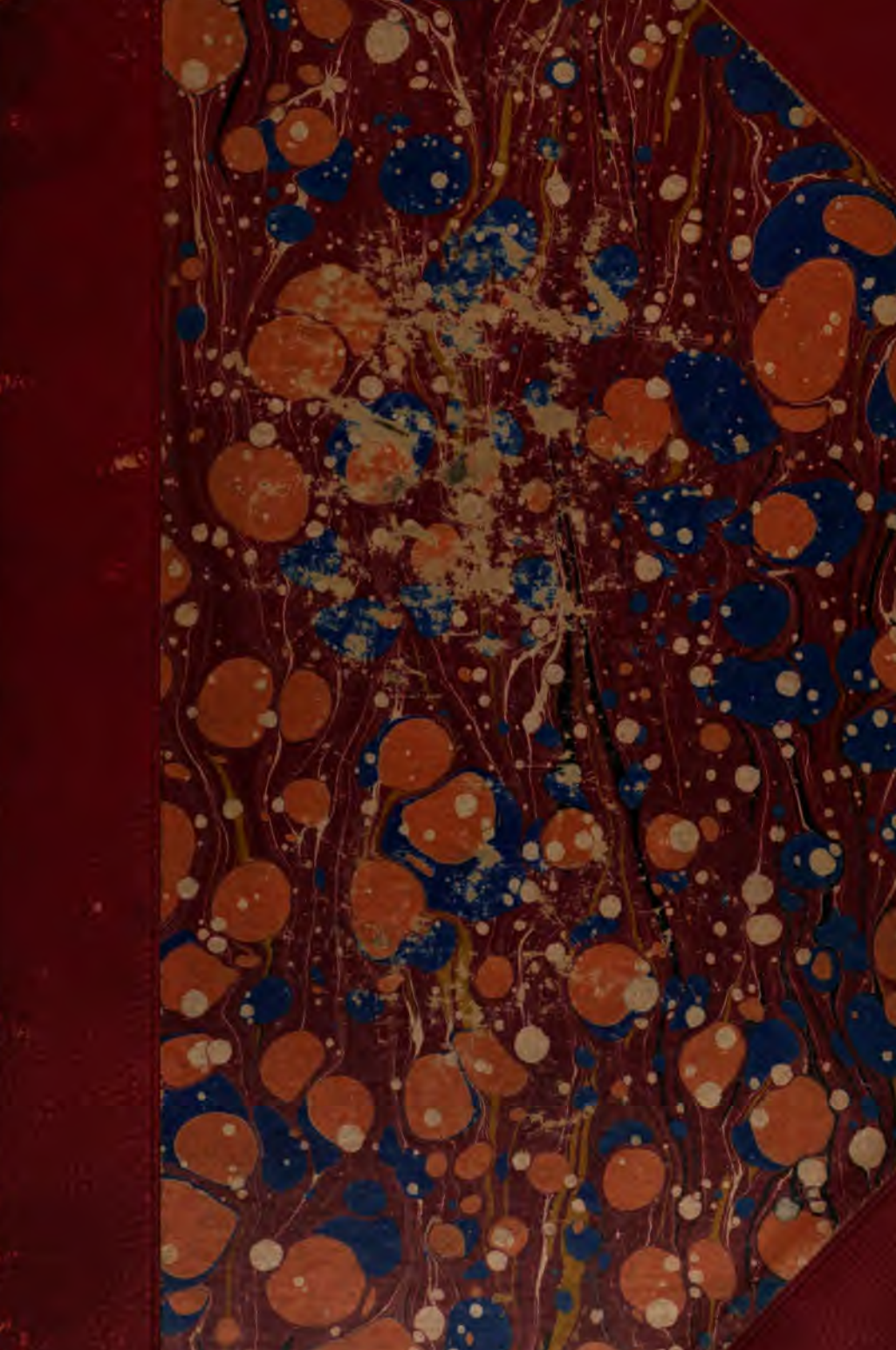

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" From harmony, from heavenly harmony,
This universal frame began ;
From harmony to harmony,
Through all the compass of the notes it ran,
The diapason closing full in man."— *W. Dryden.*

" In fields of air he writes his name,
And treads the chambers of the sky ;
He reads the stars, and grasps the flame
That quivers in the realms on high.
In war renowned, in peace sublime,
He moves in greatness and in grace ;
His power, subduing space and time,
Links realm to realm, and race to race."—*Chas. Sprague*

" A voice within us speaks that startling word,
'Man, thou shalt never die!' Celestial voices
Hymn it unto our souls ; according harps,
By angel fingers touched, when the mid stars
Of morning sang together, sound forth still
The song of our great immortality ;
Thick clustering orbs, and this our fair domain,
The tall, dark mountains, and the deep-tone seas,
Join in this solemn, universal song."—*R. H. Dana.*

PREFACE.

VOL. XIV. 1896.

" Science has penetrated the constitution of nature, and unrolled the mysterious pages of its history, and started again many, as yet, unanswered questions in respect to the mutual relations of matter and spirit, of nature and of God."—*Noah Porter.*

" Science is teaching man to know and reverence truth, and to believe that only as far as he knows and loves it, he lives worthily on earth, and vindicates the dignity of his spirit."—*Moses Harvey.*

To gather up fragments of literature, to glean from the writings of the past the thoughts of the intellect, and to cull them and again disseminate the same is indeed a pleasant recreation. Yet, the human mind is so various in its tastes and phases, it is not always easy to satisfy all the readers. One thinks too much space is given to speculations, to theories, and to idealistic visions ; while another delights in the speculative, and the idealistic. To answer one correspondent; who asks, " Where do you locate God ? " we call to mind a similar question which Figuier answers to his imaginary friend :

" And so you wish to know, my dear Theophilus, *where I locate God.* I locate him in the center of the universe, or, in better phrase, of all the stars that make the universe, and which, borne onward in a common movement, gravitate together around this focus,"

Pascal is credited with as saying that " God is a circle whose center is everywhere and whose circumference is nowhere." The *Sohar* inverts the figure of speech, and says, " God is a circle whose circumference is everywhere and the center is nowhere."

While the definiteness of the answer might not satisfy the inquirer, yet it is about as clear as the exact science can geometrize the Deity, for Plato says " God perpetually geometrizes."

We think this volume contains more questions than any previous volumes on many of the unsolved problems of the sciences, astronomical and metaphysical, which shows that among its readers are a class of thinkers, investigators, and intelligent persons.

There has been quite a large number of questions in the several volumes of this serial bearing upon religions, sacred books, quotations from the Bible, and arcane literature, and some objections have been expressed to some, on religious topics. We must say we are in search

of more light, which is also the province of this monthly, a miscellany, and, therefore, we include all proper inquiries. Max Müller says :

"A comparison of all the religions of the world, in which none can claim a privileged position, will no doubt seem to many dangerous and reprehensible, because ignoring that peculiar reverence which everybody, down to the mere fetich worshiper, feels for his own religion, and for his own god. Let me say, then, at once, that I myself have shared these misgivings, but that I have tried to overcome them, because I would not and could not allow myself to surrender either what I hold to be the truth, or what I hold still dearer than truth, the right of testing truth. Nor do I regret it. I do not say that the science of religion is all gain. No, it entails losses, and losses of many things which we hold dear. But this I will say, that, as far as my humble judgment goes, it does not entail the loss of anything that is essential to true religion, and that, if we strike the balance honestly, the gain is immeasurably greater than the loss."

We may say here that these volumes contain ideas, phrases, and even whole paragraphs that have been taken from the writings of others, and in most instances, such have been acknowledged in some form. Many hours have been spent in research for answers to some questions, and in most cases the answers have been found while in other cases the answers have been stumbled upon; but the search has been pleasant and profitable.

Another feature has been adopted in the more recent volumes of this periodical, and that is to append to the answers more or less of literature pertaining to the subjects under consideration, whether old or new. This gives the readers an opportunity to procure additional information, and has saved much correspondence especially on obtaining of the more recent works, but the older books mentioned have brought us many inquiries for further data and contents.

The volumes contain such a variety of subjects in all departments of literature that it seems necessary to make several supplementary indexes, to books, quotations, first lines, sentiments, etc., that do not find a place in the general index.

NOTES AND QUERIES now circulates in nearly all foreign countries and brings us exchanges from many nations, and in several languages. We return our kind thanks for the many friendly notices received at their hands. We shall endeavor to reciprocate all such favors.

S. C. & L. M. GOULD, PUBLISHERS.

MANCHESTER, N. H., December, 1896.

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MISCELLANEOUS

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MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

In the whole world shineth a Triad, over which a Monad rules.—ZOROASTER.
I pray that your whole Spirit, and Soul, and Body may be preserved.—PAUL.

VOL. XIV. JANUARY, 1896. No. 1.

CREATION OF THE WORLD ACCORDING TO THE JAPANESE. The Japanese held that the world was enclosed in an egg before the creation, which floated on the surface of the waters. The history is thus given, "Ceremonies and Religious Customs of Various Nations" (p. 417.).

"There is a pagoda at Micoa consecrated to a hieroglyphic bull, which is placed on a large square altar, and composed of solid gold. His neck is adorned with a very costly collar; but that indeed is not the principal object that commands our attention. The most remarkable thing is the Egg which he pushes with his horns, as he gripes it between his forefeet. This bull is placed on the summit of a rock, and the Egg floats in some water, which is enclosed within the hollow space of it. The Egg represents the Chaos; and what follows is the illustration which the doctors of Japan have given of this hieroglyphic. The whole world at the time of the Chaos was enclosed within this Egg, which swam upon the surface of the waters. The Moon by virtue of her Light and other influences, attracted from the bottom of these waters a terrestrial substance, which was insensibly converted to a rock, and by that means the Egg rested upon it. The bull observing this Egg, broke the shell of it, by goring it with his horns, and so created the world, and by his breath formed the human species. This fable may in some measure be reconciled with truth, by supposing that an ancient tradition had preserved amongst the Japanese some idea of the creation of the world: but that being led into an error, in process of time, by the ambiguous meaning of the name of the bull, which in the Hebrew language is attributed to the Deity, they ascribe the creation of the world to this animal, instead of the Supreme Being."

THEODORE FABER'S " NEW LAW IN GEOMETRY."—CRITICISM. (Vol XIII, pp. 137, 169, 189, 229.) The foundation of his system on page 170 is a gross blunder, by giving to the words " inscribed square " a meaning that the author never dreamed of. When the apexes of the inscribed square are in the *middle of the sides* of the circumscribed square, then " a circumscribed square *is* equal to twice the inscribed square," and then only; and that is the square which mathematicians mean when they speak of " *the* inscribed square."

In a square there may be inscribed any number of squares varying in area from one-half the square, to the smallest possible fraction less than the square itself according as the apex of the inscribed square travels from the middle of the side towards the corner.

On page 229, he says that " outside of $3^2+4^2=5^2$, and its multiples, and some other numbers, all of which are coincidences, there are no two squares whose sum is a square."

When we know that " some other numbers " are really numbered by millions of millions, we must set down the author of the statement as either an ignoramus or a wilful falsifier.

In the expression $(p^2-q^2)^2+(2pq)^2=(p^2+q^2)$ p and q may be any numbers whatever—whole numbers or fractions—and the expression gives two squares whose sum is equal to a square. We can have as many different results, *not multiples*, as the number of times that p and q can be taken prime to each other.

Why he should select $3^2+4^2=5^2$ for special mention, I cannot understand, for what is true of that expression is equally true of these, $5^2+12^2=13^2$, $8^2+15^2=17^2$, and very many others without going beyond numbers of two figures.

If we define his " ideal root " as an *approximate* but not precise root, we give him all the truth allows. For instance, he says that $\sqrt{2}=1\frac{1}{2}$; if that is true and exact; then by squaring we have $2=2\frac{1}{4}$. I will not enlarge further. J. H. D.

We do not undertake to stand as an apologist for Theodore Faber deceased, but from a personal acquaintance with him, and several quite lengthy interviews and discussions on his new system, we will add a word. In several expressions in his writings, especially in his " Mathematical and Philosophical Manifesto " (p. 189), from which the " Deductions " (p. 229) were taken, he is somewhat obscure. His

system is the absolute harmony between arithmetic and geometry, in integral numbers. Hence, while he would admit that mathematicians make the circumscribed square = to two equal inscribe squares, he denies this on the ground that it is impossible arithmetically, that is, for instance, that the square 64 is not equal to two equal *squares*, but is equal to four equal *squares*.

We suppose that Mr. Faber uses the words, "some other numbers," in a limited sense when compared with the infinite number of so called irrational squares, which are the sum of two squares.

On his theory of the "ideal root" we make no remark. We will send a copy of the reprinted pamphlet article to any interested reader who requests a copy, having held in reserve a few copies. This pamphlet will briefly illustrate Mr. Faber's system of ideal roots.

MOHAMMEDAN PARABLE. "Moses said to Adam, as they were disputing before God, 'Thou art Adam, whom God created and animated with the breath of life, and caused to be worshipped by the angels, and placed in Paradise, from whence mankind have been expelled for thy fault.' Whereto Adam answered, 'Thou art Moses, whom God chose for his Apostle, and entrusted with his word, by giving thee the tables of the law, and whom he vouched to admit to discourse with himself. How many years dost thou find the law was written before I was created?' Moses says, 'forty.' Adam replied, 'and dost thou not find these words therein?' "And Adam rebelled against his Lord and transgressed," which Moses confessing, 'Dost thou therefore blame me,' continued he, 'for doing that which God wrote of me that I should do, forty years before I was created; nay, for what was decreed concerning me forty thousand years before the creation of heaven and earth?' "

GOD OF "SILENCE AND SECRECY." Harpocrates was the god of "silence and secrecy"; also *Her-pe-chrut*, sometimes called Horus the child, among the Egyptians. There is a double symbolism here, Horus being the mystic son of Osiris and Isis, coming from the silent land in a state of helplessness and innocence, he presses his finger to his lip, and when grown to manhood becomes the representation of Osiris and enlightener of the world — which light is mystical, and refers to the future life, and, therefore, should not be lightly spoken of by mortals. He was the god of the renewed year — the son of Osiris, in the capacity of Creator; and peach blossoms were consecrated to him in the spring. His statues were erected at the porches of temples and other places of mystery.

I am dying, Egypt, dying.

BY GEN. W. H. LYTTLE.

I am dying, Egypt, dying!
Ebbs the crimson life-tide fast,
And the dark Plutonian shadows
Gather on the evening blast.
Let thine arm, O Queen, support me!
Hush thy sobs and bow thine ear!
Harken to the great-heart secrets,
Thou, and thou alone, must hear.

Though my scarred and veteran legions
Rear their eagles high no more,
And my wrecked and scattered galleys
Strew dark Actium's fatal shore;
Though no glittering guards surround me,
Prompt to do their master's will,
I must perish like a Roman—
Die the great Triumvir still!

Let not Cæsar's servile minions
Mock the lion thus laid low;
'Twas no foeman's arm that felled him—
'Twas his own that dealt the blow;
His who pillowed on thy bosom,
Turned aside from glory's ray;
His who drunk with thy carresses,
Madley threw a world away.

Should the base, plebian rabble
Dare assail my fame at Rome,
Where my noble spouse, Octavia,
Weeps within her widowed home,
Seek her! Say the gods have told me—
Altars, augurs, circling wings—
That her blood, with mine commingled,
Yet shall mount the throne of kings!

As for thee, star-eyed Egyptian,
Glorious sorceress of the Nile,
Light the path to Stygian horrors,
With the splendors of thy smile.
Give to Cæsar crowns and archer;
Let his brow the laurel twine;
I can scorn the Senate's triumphs,
Triumphing in love like thine.

I am dying, Egypt, dying,
Hark! the insulting foeman's cry!
They are coming—quick, my falchion!
Let me front them ere they die.
Ah! no more amid the battle
Shall my heart exulting swell;
Isis and Osiris guard thee—
Cleopatra—Rome—farewell!

"I AM DYING, EGYPT, DYING." WHEN IT WAS WRITTEN. General W. H. Lyttle did not write his famous poem the night before he died, though there is a superstition that he did so. A few years ago a friend sent me a copy of a Nashville paper of 1858, containing the complete poem. Appleton's "Cyclopædia of American Biography" says it was written in 1857.

Since the time of Koener, if not from an earlier time, it has been customary to assume that any song written by a soldier, since dead, was composed the evening before he died. So we have Gen. Lyttle's "I am dying, Egypt, dying," and Williamson's "Stonewall Jackson's Way," the latter wrongly ascribed to Major King. It is almost a wonder that we have not had history reconstructed to allow of General John A. Dix dying in battle the day after he finished his translation of "Dies Iræ," but probably we shall have that yet.—*E. T. C., in N. Y. Sun, October* 10, 1895.

INRI. Whence have you derived most of your knowledge? *India.*
Who has been your best guide? *Nature.*
What has it produced in you? *Regeneration.*
What have you combated? *Ignorance.*

SOLAR PERIGEE AND VERNAL EQUINOX. In the year 4,089 B. C., or, singularly enough, near the supposed epoch of creation, the longitude of the Sun's perigee coincided with the spring equinox; so then the summer and autumn quarters were of equal length, but longer than the winter and spring quarters, which were also equal.

In the year 1,250 A. D., the perigee coincided with the winter solstice; the spring quarter was therefore equal to the summer quarter, and the autumn quarter to the winter, the former quarters being the longest.

In the year 6,589 A. D, the perigee will have completed half a revolution, and will then coincide with the autumnal equinox; summer will then be equal to autumn, and winter to spring; the former seasons, however, will be the shortest.

In the year 11,928 A. D., the perigee will have completed three-fourths of a revolution, and will then coincide with the summer solstice; autumn will then be equal to winter, but longer than spring and summer, which will also be equal.

And finally, in the year 17,267 A. D., the cycle will be completed by the coincidence, for the first time since the creation of the world, and the solar perigee will correspond with the vernal equinox. —*Chambers' Descriptive Astronomy*, p. 67.

PLANETARY HARMONY. The key-note of the solar system must evidently be determined by its two primary nodes—the Sun, which is about 750 times as large as all the planets, and Jupiter, which is about $2\frac{1}{2}$ times as great as the aggregate mass of all the remaining planets. In order that the other planets may vibrate in unison with their great leader, and that there may be no discord in the continual hymn of our morning star, it is desirable that the elastic æthereal strings, being all of similar density, should be of harmonic lengths. Now Jupiter is so situated that it constitutes a node for each of the more remote planets, in the harmonical proportion $\frac{1}{2}$, $\frac{1}{4}$, $\frac{1}{8}$. Its own harpstring is so subdivided, as to form planetary nodes in the harmonical progression, $\frac{1}{1}$, $\frac{1}{3}$, $\frac{1}{5}$, $\frac{1}{7}$, etc.

This is in curious analogy with Bernoulli's law of organ pipes—that if the pipe is closed at the end opposite the mouthpiece, we can, by gradually increasing the force of the air current, obtain the *uneven* harmonics of the primary tone. The key-note is sounded at Jupiter's mean perhelion, or the point of its mean maximun *vis viva*. — *Pliny Earle Chase.*

Nature, while obeying with absolute precision the resultant of her efficient laws, such as Inertia, Attraction, etc., falls into forms which commonly both *utility* and *taste*, often independently of each other, would prescribe.—*James Edward Oliver.*

NUMBER OF GREEKS AT TROY. Trollope remarks that the number has been variously given by different authors: Plutarch says there were 120,000 men; Thucydides gives about 102,000. Now if we take the whole number of ships, 1184, and multiply by 120, the number of men in each of the Bœotian vessels, we shall have 142,080 for the whole Grecian army. This is obviously too great; and a much more probably way is to estimate it by taking the mean between 120 and 50, the smallest number mentioned for a vessel, which will give the average 85, and multiply this by 1184; then we shall have for the number 100,640. A chronologic mnemonic is that the figures of the date of the seige of Troy, 1184 B. C., are the same as the number of vessels, 1184. Protesilaus was the first hero slain in the war, being killed while leaping from his ship upon the Trojan shore.

PUZZLE. To discover the rule by which the following puzzle is worked. It is best exhibited in a dialogue:

A. Think of a number less than 90. *B.* I have done so.
A. Tack on to it any digit you like, from 0 to 9. What shall it be? *B.* I have tacked on a 7.
A. Now divide by 3. What is the remainder? *B.* It is 2.
A. Tack on to the quotient any digit you like. *B.* I tacked on 4.
A. Divide by 3. What is the remainder? *B.* It is 1.
A. And what is the third figure from the end? *B.* It is 8.
A. (Instantly rejoins) Then the number you thought of was 76.

POEMS ASCRIBED TO TWO AUTHORS. Some of our most prominent poems have been credited to different authors, for instance:

"Burial of Sir John Moore," Charles Wolfe, and H. Marshall.
"Blind Old Milton," John Milton, and Elizabeth Howell.
"There is no Death," H. W. Longfellow, and E. Bulwer Lytton.
"Janet's Hair," Charles G. Halpine, and Joaquin Miller.
"I would not live alway," H. Muhlinburg, and —— Ward.
"The Old Canoe," Gen. Albert Pike, and Emily R. Page.
"Oh! Why should the Spirit of Mortal be Proud?" William Knox, and Abraham Lincoln.

TRANCENDENTALISM sinks God and nature in man.
MATERIALISM sinks God and nature in the universe.
ATHEISM sinks the will of God and man in the movement of destiny.
PANTHEISM sinks man and nature in God.—*Wm. B. Greene.*

"The crucifixion of the human is the enthronement of the divine."
—*Christos.*

ALCYONE—THE CENTRAL SUN. According to M. Mädler's theory of stellar orbital motion, our Sun with its retinue of planets moves in an orbit whose radius is 34 billion times as great as the radius of the Earth's orbit, or 3 quadrillion, 108 trillion, 673 billion, 40 million miles, and whose center is occupied by the star *Alcyone* of the Pleiades as the nebular parent of the Galaxy. The supposed orbiti tself would measure 19 quadrillion, 532 trillion, 414 billion, 928 million miles. The Sun, moving in this orbit (according to Mädler) 8 miles a second, or 631,200 miles a day, would make one revolution round the central sun in 77 million, 92 thousand and 981 years. There is no way to reconcile Mädler's Theory with the Pericosmic Theory of the Solar Nebula as the parent of the Solar System, but to imagine that the mass of Alcyone is 5 billion, 549 million, 300 thousand times as great as that of our Sun. If the plane of the great orbit be not inclined to the plane of the ecliptic, as Mädler supposed, then the mass of Alcyone must be deemed vastly greater than is here signified. —*Pericosmic Theory, by George. Stearns*, p. 219. Hudson, Mass., 1888.

Admiting the truth of Mädler's Theory, we are led to some of the most astonishing results. The known parallax of certain fixed stars gives to us an approximate value to the parallax of Alcyone, and reveals to us the distance of the grand center. Such is the enormous interval separating the Sun from the central star about which it performs its mighty revolution, that the light from Alcyone requires a period of 537 years to traverse the distance. And if we are to rely on the anuglar motion of the Sun and system, as already determined, at the end of 18 million, 200 thousand years, this great luminary, with all its planets, satellites, comets, will have completed *one* revolution around its grand center.—*Planetary and Stellar Worlds, by O. M. Mitchel*, p. 321. New York, 1848.

Richard Banks, in his work, "The Solar System Explained on Mechanical Principles," London, 1829, says: "If a diurnal rotation be necessary to the Sun, and it corresponds with the total amount of diurnal rotation of the Planets, then, I ask, why may it not be necessary for the Sun to move in an orbit in the same manner as the Planets, and its orbital motion be the governing principle of the orbital motion of the planets? The Sun, according to my theory, requires 18 years and 170 days to make a revolution in its orbit, thus approaching to nearly 19 years, which I conceive to be the true period of the Sun' orbital revolution. The Sun with a regular and fixed quantity of motion progresses in an orbit."

Henry Pratt, in his work, "Principia Nova Astronomica," says the Sun advances through the constellation of the Zodiac once in each year; and recedes through the same constellations once in every

25,868 years, called by astronomers the precessional or great year. The Sun is advancing in space, and therefore, owing to its rotation on its axis, must be revolving in an intra-zodiacal orbit. The Sun revolves round the Equatorial Sun from west to east, completing a single revolution in some 18.6 years; this revolution of the Sun also causes the recession of the lunar nodes. The Equatorial Sun revolves around the Polar Sun from west to east, completing a single revolution in 25,868 years; this revolution of the Sun causes the recession of the constellations of the Zodiac. Dr. Pratt theory still goes farther, that the Polar Sun revolves around the Grand Central Sun.

"If a computation proportionate to and based on these periodic relations is required to determine the period of the revolution of the Polar Sun, the geologist will realize that he has a full allowance of time for all his requirements."

The proportion would be: 1 : 18.6 :: 25,868 : 481,144.8 years for the Polar Solar System to revolve around the Grand Central Sun.

Richard Banks, revolution of the Sun,	$18\frac{170}{865}$ years
Henry Pratt, revolution of the Sun,	18.6 years
Henry Pratt, revolution of the Equatorial Sun,	25,868 years
Henry Pratt, revolution of the Polar Sun,	481,144.8 years
O. M. Mitchel, revolution of the Sun,	18,200,000 years
J. H. Mädler, revolution of the Sun,	77,092,981 years

LIFE may well be represented, in mathematical language, as a function of two variables. *Life* $= f(x, y)$. Let x represent the Free Soul, and y the circumstances furnished by Destiny. If x remains constant while y varies, the *Life* will derive its whole character from the movement of Destiny; this is the condition of animal life. If y remains constant while x varies, the life will derive its whole character from the free action of the vital principle; this is the life which we sometime suppose the angels to possess. In human life, both x and y vary at every moment; thus our life is on one side free, and on the other necessitated; and every one of our acts of life is at once free and determined.—*Wm. B. Greene.*

TWO BRIGHT MASONS. (Vol. XIII, p. 336.) Dr. E. V. Kenealy says Godfrey Higgins had said that he himself and the Duke of Wellington were the only two persons in England who knew what Masonry was and is.

SHEMHAMPHORASH — SHEM, HAM, AND JAPHET. Whether or not the latter three names have been substituted for the former word in Capitular Masonry when used by the Master of the fourth veil?

THE PROLOGUE TO THE ILIAD. Interpretations materially differing from each other have been given by critics to the first seven lines of the Iliad. Many think with Heyne, that the subject proposed to himself by the poet is simply *The Wrath of Achilles*, and the disasters inflicted on the Greeks by the Trojans in consequence of his quarrel with Agamemnon. Then *Dios d' eteleisto boule* (and the counsel or purpose of Jupiter was accomplished), must refer to the revenge of Achilles, for the injury he had received at the hand of Agamemnon. It is obvious that this explanation flows from the theory that the Iliad is a collection of poetry, by different minstrels, and put together by ingenious editors long after the actual dates of the poems themselves. The poet therefore, could have had no conception of a regular epic, all the parts of which should conduce to some one important end; but, proposing merely to sing of the quarrel and its immediate consequences, he lays the matter directly before his audience in the best manner he can. The most common explanation of the passage is, that these lines contain an exposition of the Iliad, considered as *one entire poem*. The poet begins with *the wrath of Achilles*, because it gave a decided impulse to the events of the war, and hastened the catastrophe. It brought upon the Greeks a train of disasters, ending with the death of Patroclus, the beloved friend of Achilles, which drew him forth from his retirement, to exact a bloody vengeance from Hector and the Trojans. *The purpose of Jove* was to bring about the destruction of Troy by the fall of Hector, etc. :

And the will of Jove was accomplishing from the time that Atrides, King of Men, and the divine Achilles parted, having quarrelled.

It may be remarked, as a collateral support of this interpretation, that *menis* signifies, according to a Scholiast, *continued anger*, and not simply *a quarrel.—C. C. Felton.*

" Sing, Goddess, the destructive wrath of Achilles, son of Peleus, which brought many disasters upon the Greeks, and sent before their time many gallant souls of heroes to the infernal regions, and made them a prey to the dogs and to all the fowls of the air (for so the counsel of Jove was fulfilled) from the period that Atrides, king of men, and the godlike Achilles first stood apart contending."—*Translation of A Graduate of Oxford*, 1825.

" Sing, goddess, the wrath of Achilles Peleus son, the ruinous wrath that brought on the Achaians woes innumerable, and hurled down into Hades many strong souls of heroes, and gave their bodies to be a prey to dogs and all winged fowls; and so the counsel of Zeus wrought out its accomplishment from the day when first strife parted Atreides king of men and noble Achilles."—*Andrew Lang.*

THE MASONIC WORD. "Although the Masonic Word is *lost*, and a substitute empoyed in it stead, yet the original is not lost altogether, for, as Swedenborg informs us, 'it can be found in Great Tartary,' yea, and in other places as well, for it is in the safe-keeping of a privileged few; for, verily, 'The word is nigh thee, even in thy mouth,' and who, except those few and scattered 'Sons of Light,' can claim to comprehend its full import and significance? This may not appear so to the profane and many Freemasons. Be it so; but prejudice never invalidates truth, and when an angel spoke in olden times to the gentle and loving Nazarene—the sorrowful man of Galilee—the bystanders said 'It thundered!' When Ovid tells us that Medea had her "arm, breast, and knee made bare, and her left foot slipshod," and when Virgil informs that Dido, resolute on death, 'has one foot bare,' etc., there is little room for doubt that there exists an *exoteric* Freemasonry, based upon a somewhat higher, but not *pecuniary* standard of membership and morality, with an exclusion from the 'charity jewel' and 'purple' of all those who inculcate sham degrees and other sensational abuses." — *Masonic Mysteries, by Peter Davidson.*

M. M. Mahabarhata, Maccabee, Macbenac, Macbenah (I Chron. ii, 49), and other homologous names. What is the import or arcane significance of the euphonious M. B.?

THE WORD of the Christians is the Word of Plato, the Word of Polytheists, the Word of Lao-Tseu, the Word of the Egyptians, the Indians.— *Wm. B. Greene.*

HOLY QUATERNARY. "Meditate on the principles I have given you; strive to put them in practice; learn to love them. They will conduct you toward divine virtue; I swear it by him who has transmitted into our souls the Holy Quaternary—*source of eternal nature.*" — *Pythagoras.*

"THE WORD is the only secret ever alluded to in the minutes of Mary's Chapel, or in those of Kilminning, Atcheson's Haven, or Dumblane, or any other we have examined of a date prior to the erection of the Grand Lodge."—*History of the Lodges of Edinburg, by Lyon,* p. 22.

Clement of Alexandria (in Egypt A. D. 200) says: "The mystic say it was by this word that Moses slew the Egyptian, and by speaking it Saint Peter destroyed those who appropriated the land mentioned in the Acts of the Apostles, and spoke wrongly about it, and he adds also, that it was engraven on the pillars of the Holy of Holies, from which hung the sacred veil, one letter on each of the four pillars, that it might thus be known only to those who entered the mysterious adytum."

SEMPERISTENCE—NEW WORD. All things within the sphere of rational conception are classifiable either as things that *must be* or as things which are *made to be*. This discrimination, which is intelligible enough when stated, is generally blinked, and often qurte ignored only for want of a symbol to complement the meaning of the word *existence* which, primarily importing an object of sense and still implying the contingency of relative being, is hardly susceptible of modification or enlargement of meaning when applied to absolute entities. The desideratum thus designated is attainable by merely appropriating the word now in use to indicate whatever is *made to exist*, instead of *the state of being*, as *existence* is generally defined in the dictionaries; and coinuig another word, *semperistence*, to denote *the being of things whose nonentity is inconceivable impossible*, including all *necessary truths*. According to this amendment of the conventional diction, Time and Space do not *exist*; but as things of necessity, they *sempersist*, "stand-ever-the-same." Moreover, the concept of Nature should tally with that of existence *in toto*, the word *nature* signifying according to Webster and other lexicographers, "whatever is made or produced; a word that comprehends all the works of God." So Time and Space, and all discrete realities, are preter-natural, or ultra-natural, that is, outside of Nature, not of it; not *un*-natural, nor inconceivable as *super*-natural, this last epithet being advisedly appropriate to the *cause* of existence, cognized as the *Infinite Mind* and best apprehended as the *Absolute Person*, who is by no means *self-existent*, but really and uniquely *sempersistent.—George Stearns.*

WRITTEN IN THE CIRCLE. To the Greeks of Plato's day, their poems corresponded to the Psalms of David in the Sacred Scriptures, or to the Hymns of the Rig-Veda in the Hindu Scriptures. When the Homeric scholiasts quoted them, they simply said *en kluklo legei*, "as it is written in the circle," just as the apostles quoted the books of the Old Testament, saying, "as it is written in the prophets."

Proclus thus describes the ancient Epic cycle. This is a free translation of his words:

"The Epic cycle is deduced from a mixture of heaven and earth, from which came three hundred-handed sons, and three cyclopses. It briefly discusses gods and other fabulous things, and contains some history. It is ended by the labors of many poets at the murder of Ulysses, by his unconscious son Telegon. Its hymns are still studied, not for the sake of virtue, but for the good order of its facts. And it preserves the names and countries of its bards."

The sphere of thought was bounded by the magic circle of primeval mythology; their line vanishes into the dim background of Græco-Asiatic literature. One of them, called the Ethiopean, sang of Memnon.

THE NAME MACHABEE. Samuel Ives Curtiss, Jr., wrote a monograph on the name Machabee, which was published in 1876, in Leipzig, Germany. The following criticism contains much interesting information on the origin of the name, and germane to the subject, and we therefore insert it :

To elucidate the meaning of an ancient name may appear too insignificant a work to engage in ; and yet, if successfully done, it may be the means of shedding a bright light on whole periods of the past, for "names are crystallized history." Mr. Curtiss, the author of the dissertation, has furnished us with an excellent monograph upon a man brilliant in the annals of Jewish history ; and this monograph, the work of a young American scholar, deserves to be welcomed with sincere appreciation. He undertakes to show that the original Hebrew name must have been "Machabee," with a *Khaph*, and not "Maccabee," with a *Koph* ; and he brings sufficient proof that the Hebrew letter *Khaph* was often transcribed with a *Kappa* by the LXX and by other Greek writers. He next examines the various theories as to the significance of the name Machabee, all of which he rejects, even the hammer theory, which has been accepted as the correct one by the most eminent Hebrew scholars of the age, among them, by Gesenius, Ewald, Hitzig, Grimm, Keil, Frankel, Herzfeld, Kuenen, and others. He then proceeds to give his own derivation and explanation of the surname which the Asmonean Judas bore, and concludes that "Machabee" is derived from the verb *kabah*, to extinguish, and that it signifies "the extinguisher." Dr. Curtiss's conjecture may appear doubtful to many scholars, but every one who pursues the dissertation will admit he has written in a scholarly style, applying a sound, scientific method of investigation, and that his treatment of the subject is thorough and exhaustive. The theories of De Rossi, Yahya, Zipser, etc., have as littled failed to be noticed by him as those of Reland, Kennicott, Michaelis, and others. On pages 23 and 24 of his brochure, he inserts a letter from his teacher, Professor Delitzsch, of Leipzig, in which this learned Hebraist proposes the novel theory that "Maccabee" is a contraction of the Hebrew *Mah-keabi* ('What is like my father ?") Fine a scholar as is Professor Delitzsch, we cannot refrain from saying that *his theory* is not a very happy one, and that, on the contrary, it is utterly untenable. An Israeite of old might have formed the name *Mi keabi*, contracted, *Micabi* ("Who is like my father ?"), and to such a formation he would have had parallels in *Michael*, and *Michaiah*, but he never would have thought of such a monstrous word as *Mah-keabi*. Furthermore, the two biblical names, "Machbanai" and "Machnadbai," which Professor Delitzsch compares, and by which he attempts to support his theory, are also more than questionable. "Thus stumbles the helper, and he that is helped falls down." How will he explain the word "Machbena," which appears in I Chronicles ii, 49, as the name of a city, and which is etymologically connected with "Machbanai ?"

Prophetism in Israel.

BY ERNEST DE BUNSEN, LONDON, ENG.

Under the title 'Israelitic Prophetism' Dr. Cornill, Professor of Theology at Königsberg, has in 1894 given five lectures at Frankfort, printed in a pamphlet of only 177 pages for the benefit of educated laymen, who have a right to become acquainted with the scientifically established results of Old Testament criticism and Israelitic history.[1]

The traditional idea about Israel's history and religion has been replaced, since Wellhausen's history of Israel in 1878 and the works of his successors, by a strictly historical mode of contemplation, which sees in this historical proof an organic development, assigning to the separate manifestations their relative places in the whole, thus understanding and explaining them from the latter. Whilst according to the traditional conception prophets have only in single points enlarged and deepened the religion of Israel, which Moses is said to have proclaimed as a fully completed definite system, it now appears that they have totally transformed the religion of Israel, that through the prophets the popular religion, recorded to have been founded by Moses became a universal religion, that it is by them that the religion of Israel was prepared and rendered capable to become the cradle of Christianity. The resolution could not be easily formed to give up what for two thousand years had been regarded as true. But this organic conception of the Old Testamentt, hrough the convincing power of its inner truth has more and more made way for itself, and ensured a finally universal history.

About Moses we know little or nothing. The popular religion founded or rather reformed by him we can only with difficulty, and incompletely, reconstruct from the form of Israelitic consciousness as it meets us about the year 800 on the appearance of prophetism, for the so-called books of Moses, in the form transmitted to us, without considering a few inserted more ancient parts, are of a more recent date. The most ancient notices about Moses preserved to us are 500 years younger than his own time. Nevertheless even this relatively late tradition still contains single traits which are important and must be well considered for the solution of the subject which occupies us. These are the following: The work of Moses appears throughout not as something absolutely new but as a connection with what already existed among the people; it is 'the God of the Fathers'

[1] Der Israelitische Prophetismus (Strassburg); reviewed by Theobald Ziegler in the 'Nation' (Berlin, No. 16, 1895), both of which documents have been freely used in this Essay.

whom Moses proclaims. But equally firmly established is the tradition that the name of this God, whom we are in the habit of calling Jehovah, and which name in the Hebrew language was expressed by Jahveh, was first brought by Moses; that a priest from Sinai, whom tradition makes the father-in-law of Moses, that Jethro has had a not inconsiderable part in his son-in-law's work. Already before the time of Moses Israel possessed a clearly moulded religious peculiarity, with which he could connect himself. Originally the name of Jahveh seems to have belonged to a God worshipped on the holy mountain of Sinai. Moses applied this name to the God of the Fathers, though to them this name had not been known, as is testified by Scripture.

The Book of Deuteronomy is a product of the prophetic time, said to have been 'found' in the Temple by a priest ia the year 621, under the reign of Josiah; it was intended to form the introduction to a great religious reform. The legal parts of the first four books, attributed wrongly to Moses, are the real source for the earlier traditional conception of Mosaism. They have now been proved to be of still later origin, having been certainly composed in Babylon, about the year 500, under the influence of Ezechiel, among the Israelites of the return, and for them they were raised to the authorised book of the law by Ezra and Nehemiah in 444. The Mosaic law is younger than prophetism; it isdirectly its product and result. Deuteronomy is an attempt to realise the prophetic ideas by outward means; it thus signifies the emphasizing of the ancient popular religion, and at the same time the outward exposition of these ideas. Much greater was the practical application of them by the work of 444. Deerutonomy has created the specific Judaism with its separatism and self-righteous legalism, but it has also given Israel the power to withstand Hellenism. The latter we have directly connected with a Būddhism introduced into Alexandria and other places more than two centuries before the Christian era. It is the work of Ezra and Nehemiah which has prevented the introduction into Israel of a so-called deeper knowledge or Gnosis, which was first applied by Philo to Judaism, then by Stephen and Paul to the doctrines of Jesus. Deuteronomy formed an absolute contrast to this innovation from the East, which led to the formation of the order of Essenes or Jewish dissenters, about B. C. 150.

In spite of the opposition by orthodox Judaism and by aboriginal Christianity, to the prechristian and Būddhist gnosis, by which non-recognition the noble germ of prophecy has been preserved and safely transmitted to gnostic or Pauline christianity as we believed to have proved.

The Hebrew language calls the prophet 'nābî,' a word which has not a clear Hebrew etymology. The root naba'a is also found in the Assyro-Babylonian and in the Arabic. In Assyrian it

simply means 'to speak' or 'announce' and thus is explained the Babylonian God Nebo, Nabu, which forms the first of so many personal names in Babylonia. This God Nebu is the God of Wisdom and Science, of the word or utterance, whom for this reason the Greeks identify with their Hermes, and after which up to our days the planet Mercury derives its name. But this Assyro-Babylonian etymology of the word naba'a omits the essential point, the indication of the characteristic specialty of the prophetic speech. This is given us by the Arabic in which the aboriginal Semitic type has preserved itself in its greatest purity. In Arabic the root naba'a has the special sense of announcing, the naba'a or anba'a is he who announces something definite, or who has a mission to perform. This root indicates in Arabic that the speaker does not speakl from himself, anything of his own, but speaks on a special occasion or for some one else. Accordingly the nābî is the commissioned speaker, who has to make a definite communication, to convey a message. Of this fundamental meaning also in Hebrew a trace has preserved itself, which is proved by a very characteristic passage in Exodus. Moses had refused the mission to stand before Pharaoh because he was not eloquent, being slow of speech and of a heavy tongue. And God said unto him that Aaron his brother can speak well, and he shall be his spokesman. The correct text is the following : ' Behold, I make thee a God for Pharaoh, and Aaron thy brother shall be thy prophet.' Therefore Aaron is the prophet of Moses because the former speaks the word for the latter. Herewith agree in a most remarkable manner the technical meaning of the Greek word prophētēs, though literally the foreteller. With the Grecians the prophētēs is he who interprets the unintelligible revelations of the Deity, at Dodona the rustling of the holy Zeus oak, at Delphi the inarticulate sounds of Pythia's ecstatic exclamations, translating them into clear generally understood speech. We have therefore in the Hebrew nābî a man who speaks to Israel not from himself but by a higher mission, and in the Greek prophētēs we have the man who is the mediator or interpreter for his contemporaries of the Divine revelations that are intelligible to him only. Israel's prophets feel themselves to be 'the mouth of God,' as Jeremiah expresses it, and yet they know that all neighbouring peoples have prophets.

Putting aside Moses, we have in Samuel the first prophet-figure in Israel, yet he is never called prophet but seer. A later writer has added the invaluable explanatory statement that in times of old Israelites called seers those who were later called prophets. What in those days prophets were understood to be is shown by the narrative about Saul. It was foretold to Saul, that on his coming to Gibeah, he would meet a band of prophets coming down from the holy high place with a psaltery, a timbrel, pipe and harp, and that

they would be prophesying, and the spirit of the Lord would come mightily upon Saul, so that he would prophesy with them. And as these foretold events did happen, the people of his native city are astonished and ask, how comes Saul among the prophets? We submit that the people of Gibeah did not mean, how comes so noble a man 'into such bad company,' but that they did not know Saul to possess that peculiar spiritual gift which those who prophesy must possess. Saul was told that by a Divine intervention his latent or inborn spiritual power would be called into action. He was to form a contrast to the false prophets who could not prophesy without ecstatic practices, like the prophets of Baal at the time of Elijah, or the later Mahomedan fakirs. It cannot be even assumed that such degraders of the prophetic office had been brought up in the colleges of prophets which Samuel had formed; as a rule the inspired prophet had come from these institutions and belonged to the prophet order. And yet not only Saul but his messengers 'when they saw the company of the prophets prophesying and Samuel standing as head over them, the spirit of God came upon the messengers and they also prophesied.' Since the time of Moses, who wished that all people might prophesy, music and sacred poetry were connected with prophecy, and even Elijah called a minstrel to evoke the prophetic gift in himself.

From the fact that originally not a prophet but a seer was known in Israel, we may come to the conclusion that a seer whose visions turned out to be true must have been very rare indeed.

Such a confirmation of prophetic utterance by the clear fulfilment of predicted events was unquestionably a communication of the Divine to the human spirit. However the connection between the two might be explained, such communication was believed to be conveyed either by vision or by the word of the Lord, unconsciously written down by man. What is in our days called mediumistic writing, such as the letter from Elijah must have been which came and was accepted as such after his death (II Chron. xxi, 12), we may assume to have been a form of recorded communication from the unseen world, which was well known and eventually highly prized in Israel, perhaps from its earliest times. For obvious reasons it would never be referred to in Hebrew Scriptures. We return to this subject farther on when explaining the meaning of the new word telepathy. A long time might have to elapse between the announcement of a future event and what was understood to be the fulfilment of this prophecy. Seldom would a seer's utterances be verified during his lifetime, and without this confirmation his words might not be believed. It is therefore not surprising that such fulfilled predictions of future events have in very rare instances been recorded in the writings of those sixteen men who were styled prophets. Very nearly correct with re-

gard to time was the prophecy of Jeremiah that the Israelites whom Nebukadnezzar transported to Babylonia should serve the king of Babylon seventy years; for, as already observed, this round number referred to only slightly too long a period, from 604 to 536 being full 68 years. But this want of precise or confirmed prediction confirms the fact that the prophets were accepted chiefly, though not exclusively, as moral preachers of spiritual religion and, of patriotism. They were believed to possess the Divine call to the office of seers and prophets, the Divine illumination. And yet, we are not told that any vision they are recorded to have received was in any way confirmed by other men. Thus Isaiah's and Jeremiah's vision, by which they were as seers called to the prophetic office, were believed by the people without any proof; and so was the most important of all visions, that one like a Son of Man, recorded in the Book of Daniel, composed in 164.

Why did Eli perceive and did Samuel learn that it was God who had called him? The best and only answer to this question was given by Nicodemus with regard to Jesus: 'We know that thou art a teacher come from God, for no one can do these signs that thou doest except God be with him.'

All depends on the full recognition of the predictive element in the prophets, that is, of the possible revelation recorded to have been received by seers. The manner in which Professor Cornill defines the Israelitic prophet, according to his true nature and his innermost signification, we are bound to reject as far too vague and unsatifactory. 'A man who possesses the capability to consider the temporal things under eternal points of view, who everywhere recognises God's rule, who knows how to interpret God's plan to his contemporaries, and to lead them according to God's will.' It is not our purpose to follow the learned author in his estimable disquisitions on Elijah and the prophets whose writings have been transmitted to us, from Amos to Daniel, that is, from 760 to 164. We mention however his reference to the fact that the first rise of true prophetism in Israel coincided with the first inroad of the Assyrians. We also refer to the interesting remark of his reviewer, that something of a democratic opposition against the absolute reign of kings seems to have belonged to the characteristic traits of Israel's prophetism. The question which here chiefly interests us, and which is not considered in Professor Cornill's investigations, is this: How far have prophets in Israel originated and developed the Messianic idea?

We believe to have proved beyond the possibility of reasonable doubt (Vol. XII, pp. 291-296, see plate), that the narratives in Genesis and the Apocalypse on the woman and the serpent, though later connected with Messianic prophecy, can only be understood by a direct reference to astrology and solar symbolism. Only by solar

symbolism the fact can be explained that the four principal feasts of the Roman Catholic Church, those connected with the birth-announcements to Elizabeth and to Mary, and of the birth of John and Jesus, coincide with the four cardinal points of the Zodiac. The original birth-story in Luke, as we submit for this reason, separates the angel's announcement to Elizabeth by six months from that to Mary, thus implying that their two sons were respectively born nine months after the announcement. This is certainly no prophecy on the incarnation of Jesus Christ by the virgin Mary. We need not stop to inquire the meaning of Isaiah's words (vii, 15), on the virgin who shall conceive and bear a son, and shall call his name Emmanuel, God with us. The text implies that Isaiah's affianced bride is meant, who is called a prophetess and of whom it is written that she did conceive and bear a son. We venture to submit that this passage would not have been applied to Christ in the Gospel after Matthew unless it had been connected with the hidden interpretation of passages in Genesis and the Apocalypse on the celestial woman, that is, the sign of Virgo. This passage has been connected with another in Isaiah (ix, 6) which is now generally referred to Christ, though nothing prevents the assumption that the child whom the prophet refers to does not connect with was the future the then ten-years old Hezekiah, son of Ahas, on whose ascension to the throne the longed-for reform did commence. Amos connects the expected though not then foretold Messianic times with the restoration of David's kingdom, and his contemporary Hosea describes how returning Israelites will seek their God and their king David.

After the fall of Israel, 722, Judah's great prophet Isaiah thus describes 'the Word' which he saw respecting Judah and Jerusalem. 'And it shall come to pass in the latter days that the mountains of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and many peoples shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he shall teach us his ways, and we will walk in his paths; for out of Zion shall go forth instruction (not 'the Law'), and he shall be an arbitrator (not 'judge') between the nations, and shall reprove many peoples, and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nations shall not lift up sword against nation, neither shall they learn war any more.' And again: 'In that day shall the branch of the Lord be beautiful and glorious, * * * * and it shall come to pass that he that is left in Zion, and he that remaineth at Jerusalem shall be called holy, and every one that is written among the living at Jerusalem.' Again: 'Thou hast multiplied the nation, thou hast increased their joy, their joy before thee.' 'And there shall come forth a shoot out of the stock of Jesse, and a

branch out of his roots shall bear fruit; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord, * * * *; with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth * * * *; and it shall come to pass in that day that the root of Jesse which standeth for an ensign of the peoples, with him shall the nations seek, and his resting place shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand, again the second time, to recover the remnant of his people * * * *; and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth * *; and there shall be a highway for the remnant of his people, which shall remain from Assyria, like as there was for Israel in the day that he came up out of the land of Egypt * * * * And in that day shall ye say, Give thanks unto the Lord, call upon his name, declare his doings among the peoples, make mention that his name be exalted; sing unto the Lord, for he has done excellent things, let this be known in all the earth, cry aloud and shout inhabitants of Zion, for great is the Holy One of Israel in the midst of thee.'[1]

Then came, from the year 630, Jeremiah with the unexpected announcement of a future new and spiritual covenant, on which was based the much later prophecy of Joel on the outpouring of God's spirit on all flesh, which dates from the time between Ezra and Alexander the Great. The new covenant shall be according to that which God made with Israel's fathers when he brought them out of Egypt; but God will put his law in their inward parts, and in their hearts will he write it; he will be their God and they shall be his people; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquity, and their sins will I remember no more.' Jeremiah confirmed Isaiah's prophecy on a future descendant of David on whom the spirit of the Lord should rest, and who would reign over reunited Israel. 'I will perform that good word which I have spoken concerning the house of Israel and concerning the house of Judah. In those days and at that time will I cause a Branch of righteousness to grow up unto David.' The prophet, in another passage, had said, 'He shall reign as king and deal wisely and shall execute judgment and justice in the land * * * *; and this is his name whereby he shall be called, The Lord is our righteousness.'[2] It was clearly indicated that the man on whom God's spirit was to rest would be sent in order to inaugurate the promised new covenant.

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[1] Is. ii,2-5; iv, 2,3; xi, 1-6; iii, 4-6. [2] Jer. xxxi, 31-34; xxxii, 13-16.

Ezechiel's symbolical narrative [1] referred to 390 years punishment imposed on Israel, followed by 40 years decreed against Judah, certainly does not refer to the 430 years of Egyptian bondage, or to Messianic times. A clear distinction is made between the 390 days, and the 40 days, both counted as years; but during the former the prophet is to lie on his left side, (the bad side according to Ecclesiastes x, 2) during the latter on his right side. The hitherto unexplained siege of Jerusalem, we refer to Shishak's siege, for which we believe to have fixed the year 928; from this year to the permission by Cyrus to return, 538 are exactly 390 years. It was announced in that very year 538 by Ezechiel's contemporary, by the highpriest Joshua, as we submit, that Jerusalem's 'servitude' was ended, her iniquity pardoned, that she had received of the Lord's hand double for all her sins. The 390 years refer to the retrospective period from Shishak's siege to the promise of Cyrus to return. The 40 years against Judah we count from the same siege of Jerusalem, which is prominently mentioned by Ezechiel apparently to indicate the same starting-point for both periods. The 40th year before 928, which is the 5th of Rehoboam, takes us to the 8th year of Solomon, 968, in which year it is possible, though it cannot be proved, that Solomon commenced to build a house for the queen, the daughter of Pharaoh, in which the king introduced Egyptian symbols and rites, regarded by Ezechiel as the starting-point of Judah's iniquity. We oppose the very indefinite and erroneous views according to which the symbolical actions of the prophet, said to have been commanded to him by God's own words, are explained as typical representations of Jerusalem's destruction. Accordingly the Messianic times, which commenced with Jesus as the messenger of the promised new covenant would form, part of the 390 years of Israel's iniquity. The 390 and the 40 years of this so-called vision belong to what was in the time of Ezechiel past history; both periods begin with Shishak's siege of Jerusalem, and they have nothing to do with Messianic times.

When Cyrus, the 'anointed' of God, had permitted the return of Israel to the land promised to the fathers, it was the highpriest Joshua who composed the sublime prophecies which have been recorded in the chapters xl to lxv of the Book of Isaiah. For this so-called 'unknown' or 'evangelical' prophet, as we have asserted cannot be any than Israel's highpriest in Babylon at the time of the return, and for this reason, because no man in Israel except a highpriest was considered to have been anointed by God. The writer's words are: 'The spirit of the Lord God is upon me, because the Lord hath anointed me.' Cyrus having permitted the return of Israelites, the highpriest Joshua believed that he himself, on whom by his anoint-

[1] Ezechiel iv.

ment the spirit of God did rest, would be set up at Jerusalem as Israel's promised king. Jerusalem's light would now come, and the Messianic prophecies first announced by Isaiah and Jeremiah, would at his time be fulfilled. The circumstances seemed to favour such an expectation. We need not ask whether this prophecy from Babylon can be assumed to have had in view a double fulfillment, one near and one far distant, an assumption which we utterly reject as untenable. It is certain that the prophet expected a near, an immediate, fulfilment of his prophecy, based as it was on that of Isaiah and Jeremiah, and that the near events proved the utter failure of his hopes. But the words of this great prophet, though they cannot be applied to the time of Israel's return from Babylon, nor to the time of Jesus Christ, yet they will justly be referred to the time of Israel's restored kingdom, to the still unfulfilled highway to Jerusalem. For then indeed the light of Jerusalem will have come, the glory of the Lord will have risen upon this beloved city.

We have pointed out in the Essay on " The Sign of the Son of Man in Heaven " (Vol. XIII, p. 101), that the prophet Malachi, whom we regard as the real evangelical prophet, had referred to this messenger of this, the covenant foretold by Jeremiah. Unconnected with this man of the future, whom Malachi must have connected with Isaiah's prophecy of David's descendant on whom God's spirit would rest, the last prophet of the Old Testament announced the prophet Elias and described the mission of peace which would be assigned to him.

More than three centuries later, during the reign of the Maccabees, in the year 164, was recorded and transmitted by the Book of Daniel, which Hebrews never recognised as forming part of the prophetic books, the greatest vision which man has ever been able to see. It is perhaps possible to assume that this vision was seen by the Daniel who is described to have been born at Jerusalem in 608, and as a youth departed to Babylon. If this be held as possible, it would follow that the vision on one like a son of man ascending on the clouds was kept in silence for many centuries before it was recorded in the Book of Daniel, which has certainly not been written before 164. But even on this highly improbable assumption the vision therein recorded would neither lose nor gain in its unparalelled grandeur and world-reforming significance. The unknown prophet in the time of the Maccabees writes : ' I saw in the night visions, and behold there came in the clouds of heaven one like unto a son of man, and he came even to the Ancient of Days, and they brought him near before him ; and there was given him dominion and glory, and a kingdom, that all the people, nations and languages should serve him ; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.'

At the time when this unique vision, which was to become the leading sign of Messianic interpretations, was seen by an Israelite, no such events, however interpreted, could possibly have been discernible by human sagacity ; no prophecy had referred to such a vision, and the seer had probably no conception as to its meaning, either present or future. Still greater must have been to the seer the mystery of his vision if, through the agency of God's spirit, the Divine communication received by this unknown prophet had explained to him the marvellous facts, that within two centuries of his time the title 'one like a son of man' would be connected in Israel with the expected Messiah, and that Jesus of Nazareth called himself, with evident reference to this vision, the Son of Man and the Messiah, though he announced his kingdom as not being of this world. It will be given Son of Man as promised.

In a later Essay we shall connect Malachi's prophet Elias with saoings of Jesus and with the Danielic vision. The mysterious words of Jesus on the apparition of the sign of the Son of Man in heaven, connect with the latter phenomenon 'the coming of the Son of Man,' at the time when a prophet, coming in the name or spirit of the Lord, will be welcomed at Jerusalem. This still future prophet can only be the prophet Elias, announced by Malachi and who by Jesus is called the future restorer of things.

A HYMN IN THE MYSTERIES. The following fragment in the mysteries will convey no unfair idea as to the sublime nature of the whole :

"I will declare a secret to the initiated, but let the doors be wholly shut against the profane. Suffer not the prepossession of your mind to deprive you of that happy life, which the knowledge of these mysterious truths will procure you ; but look on the Divine Nature ; incessiantly contemplate it, and govern well the mind and heart. Go on in the right way and see the ONE GOVERNOR OF THE UNIVERSE. He is One of himself alone ; and to that One all things owe their being. He operates through all, was never seen by mortal eyes, but does himself see everything."

Saint Chrysostom says : "When we celebrato the mysteries, we send away those who are *not* initiated, and shut the doors, a deacon exclaiming : 'Far from hence, ye profane ! close the doors. The mysteries are about to begin. Things holy for the saints ; *hence all dogs.*'" For a remarkable confirmation of the fact that the Apocalypse was indeed the ritual of the mysteries, see xxii, 15 ; and in this passage no doubt originated the oriental hatred of dogs, which is manifest to the present day.

QUESTIONS.

1. Burritts's "Geography of the Heavens," 1843, p. 127, says Homer calls the eagle "The strong sovereign of the plumy race." Where is this found in Homer? CAPH.

2. The Proceedings of the Grand Encampment of New Hampshire(Odd Fellows) for 2867, p. 43, give the name of Encampment No. 11, Hillsborough Bridge, as *Tatankanajin*, probably an Indian word. Can any reader give an account of the name, locally, or why it was selected? The Encampment subsequently took the name of North Star. M. B.

3. Will some one explain the difference, if any, between *volume*, *mass*, and *weight* of a planet? TYRO.

4. Who is the author of the quotation found in Vol. XII, p. 228: "Thoughts, like the pollen of flowers, leave one brain and fasten to another?" ALEXIS.

5. How many revolutions a minute will a grindstone make, that is three feet in diameter and three inches thick, perfectly equipoised, so that the centripetal force shall exactly be equal to the centrifugal? RADIUS.

6. Who is the author of the anonymous work, "Prometheus in Atlantis; A Prophecy of the Extinction of the Christian Civilization," published by G. W. Carleton & Co., New York, 1867; 12mo; pp. 318? PHILO.

7. How do the religious epithets *Christos* and *Chrestos* compare as to use in the primitive church, when applied to Jesus? MECHANIST.

8. What is Laplace's theory termed the *Nebular Hypothesis*? If not too lengthy, why not extract it from his work, as most of us are not in a way to buy many scientific books? CHRISTOPHER.

9. Where does Cicero say, "Time obliterates the fiction of opinions, but confirms the decisions of nature"? SEARCHER.

10. In a small work, entitled "A Romance in Mathematics, being Original Researches" (p. 32), London, 1886, is the following statement:

"Sometimes it is asked, with fear and trembling: 'What would be the effect if the earth were to come in contact with the tail of a comet? Should we be destroyed by the collision, and our ponderous earth cease to be?' But we are assured that no such disastrous results would follow. We have already passed through the tails of many comets, but we have not discovered any inconvenient change in our ordinary modes of procedure".

When did this earth pass through the tail of a comet? A. T. C.

Perfect Magic Square for 1896.

174	268	234	272	178	264	230	276
236	270	176	266	232	274	180	262
240	202	300	206	244	198	296	210
298	208	238	204	294	212	242	200
182	260	226	280	186	256	222	284
228	278	184	258	224	282	188	254
248	194	292	214	252	190	288	218
290	216	246	196	286	220	250	192

Terminals of Square Numbers.

I. Not counting squares ending in zero, the following are the only figures in which a square number can end.

1, 4, 5, 6, 9.

II. To obtain the number of combinations of two figures (except two ciphers), we have $10x + y$, representing every possible number of two figures; squaring this we have $100x^2 + 20xy + y^2$.

The first term can give no figure in the tens' place, so we have $20xy + y^2$. Taking y consecutively from 1 to 9, and for each value of y take x consecutively from 0 to 4, we shall have all the possible combinations, twenty-one in number, namely:

01	21	41	61	81
04	24	44	64	84
25				
16	36	56	76	96
09	29	49	69	89

III. In the same manner we may find the combinations of three terminal figures. $100x + 10y + z$ represents all numbers of three figures. $10{,}000x^2 + 2{,}000xy + 200xz + 100y^2 + 20yz + z^2$ would be the square; but the two first terms may be rejected because

they give no digit in the hundreds' place, and therefore we have $200xz + 100y^2 + 20yz + z^2$.

Now take z consecutively from 1 to 9, and for every value of z take y consecutively from 0 to 9, and for every value of y take x consecutively from 0 to 9, and we then have all the possible combinations. It will be found practically that z will have to be taken only from 1 to 5; x only from 0 to 4; and y from 0 to 4 for the values of 1 and 3 for z; as other values give results already found. When z is taken equal to 5 there are only three results. There are one hundred and fifty-three combinations, as follows:

001	201	401	601	801
121	321	521	721	921
041	241	441	641	841
161	361	561	761	961
081	281	481	681	881
004	204	404	604	804
104	304	504	704	904
024	224	424	624	824
124	324	524	724	924
044	244	444	644	844
144	344	544	744	944
064	264	464	664	864
164	364	564	764	964
084	284	484	684	884
184	384	584	784	984
025	225	625		
016	216	416	616	816
116	316	516	716	916
036	236	436	636	836
136	336	536	736	936
056	256	456	656	856
156	356	556	756	956
076	276	476	676	876
176	376	576	776	976
096	296	496	696	896
196	396	596	796	996
009	209	409	609	809
129	329	529	729	929
049	249	449	649	849
169	369	569	769	969
089	289	489	689	889

Each integral square number ends in some one of the combinations above given. JOSIAH H. DRUMMOND, Portland, Maine.

Books, Pamphlets, Exchanges.

MERCURY. Devoted to the study of theosophy, oriental philosophy, the occult sciences, and the brotherhood of man. A monthly, published in San Francisco, Cal., at $1.00 a year. Commenced August, 1895. Typographically neat, clear, and heavy paper. Edited by William J. Walters, Edith Sears, and Marie A. Walsh. It "Points out the 'Way' — however dimly, and lost among the host — as does the evening star to those who tread their path in darkness."

THE SQUARE WORLD is the name of a new monthly venture published at Hot Springs, South Dakota, and edited by Orlando Ferguson. Its leading text is: "And after these things I saw four angels standing on the four corners of the earth," found in the Apocalypse (vii, 1). Illustrated with a map of the land and water surface on a square plane. He quotes the following text under the caption of "Prophecy of the Street Cars": "The chariots shall rage through the streets, they shall jostle one against another in the broad ways, they shall seem like torches, they shall run like lightning." Fifty cents a year.

DUDLEY LEAVITT'S FARMER'S ALMANAC. Centennial Number for 1896. Published by Edson C. Eastman, Concord, N. H. Sent by mail on receipt of ten cents. For sale at all the leading bookstore in New England. First published in 1797, and every year since. The 100 numbers are a mine of curious information covering a century of history. Dudley Leavitt was born at Exeter, N. H., May 23, 1772; died at Meredith, N. H., September 15, 1851; aged 79 years. At the time of his death he had his almanac calculated and prepared five years in advance. This centennial edition contains a portrait of Dudley Leavitt, a cut of his house, and a sketch of his life by Hon. J. B. Walker of Concord, N. H. An illustrated sketch of Dudley Leavitt was also published in the *Daily Union*, Manchester, N. H., September 18, 1895; the same also appeared in the *Belknap Republican*, Lakeport, N. H., October 11, 1895.

SMITH'S PLANETARY ALMANAC for 1896. Weather Guide for 1896. Single copies, 12 cents. 12 copies, $1.00. 40 copies, $4.00. 100 copies and over, 7 cents each. Complete sets at 10 cents each. Address Smith's Planetary Almanac, 215 Pine Avenue, Montreal, Can.

THE FLAMING SWORD. A sixteen-page monthly, radical, rational, and racy reform paper; edited by a staff of able writers. A revolutionizer of thought. Send for a sample copy. Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Books and Pamphlets for Sale.

The Mathematical Diary, containing new researches and improvements in the mathematics, with collections of questions proposed by eminent mathematicians. Conducted by James Ryan. No. XII. New York, 1831. Only thirteen numbers were published. These are very scarce. Trimmed number. Price, 40 cents.

The Mathematical Miscellany, No. IV. Published at Flushing, L. I., 1837. Conducted by C. Gill. Only eight numbers published. These are very scarce. Price, 50 cents.

A Memoir on the Trigonometry of the Parabola and the Geometrical Origin of Logarithms. By James Booth. London, 1856. 25 cents.

Theosophical Manuals, by Annie Besant. No. I, The Seven Principles of Man. No. II, Reincarnation. No. III, Death and After. Each cloth and just published, new, price, 25 cents each, postpaid.

Matthias and his Impostures; or the Progress of Fanaticism, illustrated in the extraordinary case of Robert Matthews. By William L. Stone. 12mo, pp. 346. Boston, 1846. Price, 30 cents, postpaid.

Books Received.

On Memory, and the Specific Energies of the Nervous System. By Prof. Ewald Hering. No. 16 of the Religion of Science Library. November, 1895. Price 15 each. Yearly, $1.50; bi-monthly. The Open Court Publishing Company, 324, Dearborn Street, The Monon, Chicago, Ill. 1895. This is an address delivered before the Imperial Academy of Sciences, at Vienna, May 30, 1870. These essays cause one to think and reason logically, and are not dull reading as some would suppose. One should begin to reason right.

Notes and Queries.

A monthly magazine of history, folk lore, legends; science, art, literature; Masonry, mysticism, myths; metaphysics, psychics, theosophy; mathematics, and recondite matters. It contains a large number of odds and ends gathered from "Many a quaint and curious volume of forgotten lore." Vols. I to XIII (1882–1895), each fully indexed. "Many people know many things, no one everything." Circulates in all parts of the world. $1.00 a year, in advance. Back volumes and numbers supplied. Vol. XIV for 1896. Address S. C. & L. M. Gould, Manchester, N. H.

Wanted. Dates and Data relating to Religions Anthropology and Biblical Archæology. By J. B. Mitchell. London, 1879?

Wanted. Outlines of Astronomy. By John Herschel. London.

Publications, Exchanges, Etc.

THE CHALDEAN ORACLES. Edited and revised by Sapere Aude, with an introduction by L. O., being Vol. VI of the "Collectanea Hermetica," edited by W. W. Westcott, M. B. The Theosophical Publishing Society, 7 Duke St., Adelphi, W. C., London, Eng. 1895. This edition of the Oracles is based on Cory, Taylor, and Stanley. The Chaldean Oracles are of great interest to all modern theosophists and students of the Eastern religions, and they will welcome this contribution to the literature now needed to elucidate and explain them. The Avesta Philosophy can be traced to the same source. The more one study these old Logia the more one is convinced that they breath the large spirit and conceptions that are enshrined in the whole literature of the ancient eastern races. The occult student should possess all these handy hermetic volumes. Price three shillings net. (See fourth page of cover, February N. and Q., 1895, for prices.)

STUDIES IN OCCULTISM. A series of reprints from the writings of H. P. Blavatsky. No. 1 contains Practical Occultism, Occultism versus the Occult Arts, The Blessings of Publicity. No. 2 contains Hypnotism, Black Magic in Science, Signs of the Times. No. 3 contains Psychic and Noetic Action. No. 4 contains Kosmic Mind, Dual Aspect of Wisdom. No 5 will contain Esoteric character of the Gospels. No. 6 will contain Astral Bodies, Constitution of the Inner Man.

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A MONTHLY MAGAZINE OF

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NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"*The course of evolution is the drama of the Soul.*"—WILLIAM Q. JUDGE.

VOL. XIV. FEBRUARY, 1896. No. 2.

A TRADITION OF THE JEWS. In the preface to the Mishna, we find this tradition of the Jews :

"God not only delivered the law to Moses on Mount Sinai, but the explanation of it likewise. When Moses came down from the mountain and entered into his tent, Aaron went to visit him ; and Moses acquainted Aaron with the laws he had received from God, together with the explanation of them. After this Aaron placed himself at the right-hand of Moses, and Eleazar and Ithamar, the sons of Aaron, were admitted, to whom Moses repeated what he had just before told to Aaron ; these two were then seated, the one on the right-hand, and the other on the left-hand of Moses. The seventy elders of Israel, who composed the Sanhedrim, came in ; and Moses again declared the same laws to them, with the interpretation of them, as he had done before to Aaron and his sons. Lastly, all of the common people who pleased were invited to enter, and Moses instructed them likewise in the same manner as the rest. Thus Aaron heard four times what Moses had been taught by God upon Mount Sinai, Eleazar and Ithamar three times, the seventy elders twice, and the people once. Moses afterwards reduced the laws, which he had received, into writing, but not the explanations of them; these he thought it sufficient to trust to the memories of the above-mentioned persons, who being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age.

SEMPERSISTENCE (Vol XIV, p. 11) is the new coined word meaning "the being of things whose nonentity is inconceivably impossible, including all necessary truths."

AN ARABIC LEGEND. Moses, once preaching to the people, displayed so much eloquence, that his audience inquired whether a man existed wiser than himself ; to which he replied in the negative. God rebuked him in a vision, and informed him that his Servant Kedher was more intelligent, and that he would find him at a place where two seas met, and where a fish that he was directed to carry in a basket should disappear. Accompanied by his servant Joshua, Moses traveled to a great distance, and at length reached a spot where the seas of Greece and Persia met. Here the fish unaccountably disappeared, and soon after they met Kedher. Moses requested to be received as his disciple ; Kedher replied : " Verily, thou canst not bear with me, for how canst thou patiently suffer those things, the knowledge of which thou dost not comprehend ? Moses promised implicit obedience, and was commanded not to inquire the meaning of anything that he saw until Kedher explained it voluntarily. To this Moses agreed, and both set out upon a journey together ; and as they passed by the seashore, they saw a ship, into which Kedher ascended, and struck out two of her planks with an axe. Moses inquired the cause, but being reproached for breach of contract, he apologized, and they continued their course. Soon after, they met a beautiful youth, whom Kedher slew. Moses, horror-stricken, remonstrated against the crime, but being again reminded of his agreement, he was forced to be silent. After this, they wandered till they were weary and hungry ; they soon approached the city of Tarsus ; here they asked for food and shelter, but the inhabitants refused to receive them. In this city there was a wall ready to fall down, but Kedher set it upright, by merely stroking it with his hand. Upon this, Moses desiring an explanation, Kedher declared that they should part, but first condescended to explain his enigmatical conduct. The ship belonged to ten poor brethren, five of whom were broken with age, and were supported by the labors of the other five ; the king of the country had resolved to seize all the vessels in his dominions, and this was only rescued from his clutches by being rendered for a time unserviceable. The boy was the unbelieving son of believing parents, who would have been perverted had he continued to live ; but now God had resolved to supply his place with a daughter, who should both be a prophetess herself, and the mother of a prophet that should convert a nation. Finally, the wall concealed a treasure belonging to orphans, who were as yet unable to make use of it ; the prophet had, therefore, secured the wall for its preservation ; and in all his actions he had been influenced, not by his own will, but by God's immediate directions. Moses heard the explanation with submission, and returned to the camp of the Israelites with a more modest opinion of his own abilities.—*Taylor's History of Mohammedanism.*

PURGATORY. Virgil has made the sufferings in the other world, preparatory to admission into Elysium, as related by Anchises to Eneas, to correspond with the trials to which candidates were subjected in the mysteries. Bishop Warburton refers to that part of the poem which describes the nature and end of purgatory, but does not quote the passage. The following is the passage from Davidson's prose translation (Eneid VI, 735-748) :

" Even when, with the last beams of light their life is gone, yet not every ill, nor all corporeal stains are quite removed from the unhappy beings, and it is absolutely unavoidable that many *vicious habits*, which have long grown up with the soul, should be strangely confirmed and riveted therein. Therefore are they afflicted with pains, and pay the penalties of their former ills. Some, hung on high, are spread out to whiten in the empty winds; in others, the guilt not done away with is washed out in a vast watery abyss, or burned away in fire. We have, each of us, a dæmon, from whom we suffer, till length of time, after the fixed period is elapsed, hath done away with the inherent stains, and hath left celestial reason pure from all irregular passions. aud the *soul*, that spark of *heavenly fire*, in its *original* purity and brightness, simple and unmixed ; then are we conveyed into Elysium, and we, who are the happy few, possess the fields of bliss."

TWO BRIGHT MASONS. (Vol. XIII, 236.) Edward V. Kenealy, in his " Book of Enoch," Vol. II, p. 24, says :

" The learned author of the ' Anacalypsis' [Godfrey Higgins] used to say that the Duke of Sussex and himself were the only persons in England who knew the secrets of Masonry ; he might have added a third, who, nevertheless, is not a member of the Order."

We presume that Dr. Kenealy meant himself as the third person.

THE MOSLEMS. James Smith, in his work, " The Divine Drama of History and Civilisation," p. 262, says of the Moslems and their faith :

" When they do convert, they convert by authority or dictation, not by logic. But their doctrine, divested of its accessories, its chaff and straw, is a vortex that draws all other doctrines into it by mere absorption. The Jew admits it; the Christian cannot deny it; the Deist acknowledges it; the Unitarian preaches it ; the Philosopher subscribes to it ; the Brahmin admires it ; the Buddhist believes it; everybody owns it, except a few isolated exceptions who have nothing to substitute for it."

IS THE ALPHABET IN SINGLE VERSES IN THE BIBLE? James Herdson, of Tobermory, England, asks the foregoing question, and then answers it partly himself, saying, "there are several verses in the authorized version of the Bible that contain all of the letters, except some *one*." He says, "the writer's main object in proposing this query was to encourage a compliance with the Divine command—'Search the Scriptures' (John v, 39)." He then gives the following references to verses, containing all the alphabet except some letter:

Joshua vii, 34; I Chron. xii, 40; Ezekiel xxviii, 13; Haggai i, 1, contain all except the letter *q*. II Kings xvi, 15; I Chron. iv, 10, contain all except the letter *x*. Ezra vii, 21, contains all except the letter *j*. In the New Testament, Galatians i, 14, contains all except the letter *k*. In addition to these, Samuel Bills, of Hawton, Eng., cites I Kings i, 9; and II Chron. xxxvi, 10, as containing all except the letter *q*.

TRIALS OF ABRAHAM. (Vol. XIII, p. 10.) The "Pythagorean Triangle," a semi-Masonic work by George Oliver, p. 231, give the ten trials of Abraham, which are only partially given in the last volume of this magazine:

1. Quitting his native country. 2. His flight to Egypt from the famine of Canaan. 3. First seizure of Sarah in Egypt. 4. War for the rescue of Lot. 5. Taking Hagar at the request of Sarah. 6. Circumcision. 7. Second seizure of Sarah in Gesar. 8. Expulsion of Ishmael. 9. Expulsion of Hagar. 10. Offering of Isaac.

THE SPHINX. As the subject of the Sphinx has caused so much speculation in the comparatively modern times, as to its origin and purport, the author of the "Identity of the Druidical and Hebrew Religions" gives the following solution: "The Sphinx was a representation of the signs of Leo and Virgo joined together, in commemoration of the inundation of the Nile, which occurs when the sun is in those signs. The Egyptians had always a sort of astronomical mystic reverence for the three signs of the Zodiac, Cancer, Leo, and Virgo."

"If thou art capable of comprehending the mystery of *Azâzêl*, thou wilt learn the mystery of His Name, for it has similar associates in Scripture. I will tell thee by allusion the portion of the mystery; *when thou shalt have 33 years*, thou wilt comprehend me."—*Aben-Ezra.*

LIVES OF MAHOMMED. The following biographies are those we have in stock :

The Lives of Mahomet and his Successors. By Washington Irving. Two volumes. 8vo. ; pp. 374+500=874. London, 1850.

An Apology for the Life and Character of the Celebrated Prophet of Arabia, called Mohamed, or The Illustrious. By Godfrey Higgins. 8vo. pp. 110. London, 1829.

The Life of Mahomet. Translated from the French original written by the Count of Boulainvilliers. 8vo. pp. 400. London, 1731.

" ' *Tis true, composing is the nobler part,*
But good translation is no easy art."—ROSCOMMON.

The True Nature of Imposture Fully Displayed in the Life of Mahomet, with a discourse annexed for the Vindication of Christianity from this Charge, offered to the consideration of the Deists of the Present Age. By Humphrey Prideaux, D. D., Dean of Norwich. 8vo. pp. 200. Seventh edition. London, 1718.

THE KORAN. There are quite a number of translations of the Korân, some of which are :

The Korân, commonly called the Alcorân of Mahomet. Translated from the original Arabick into French, by the Sieur De Ryer, the whole now faithfully translated into English. First American edition. October, 1806. Springfield. Printed by Isaiah Thomas, Jun.

The Korân, commonly called the Alcorân of Mohammed. Translated into English from the original Arabic. With explanatory notes taken from the most approved commentators. To which is prefixed a Preliminary Discourse. By George Sale. Many editions of this translation.

El-Korân. Translated from the Arabic; the Suras arranged in chronological order ; with notes and index. By J. M. Rodwell. Second revised and amended edition. London, 1876.

Selections from the Kur-ân. By Edward William Lane. A new edition revised and enlarged, with an introduction by Stanley Lane Poole. London, 1879.

The Corân. Its Composition and Teaching ; and the testimony it bears to the Holy Scriptures. By Sir William Muir. London, 1878.

An Introduction to the Qurân. By Gustav Weil. Translated from second edition, with notes and references to the Qurân and to other authorities, by Profs. Frank K. Sanborn and Henry W. Dunning. A

series of articles published in the *Biblical World*, 1895, commencing in the March number.

Irving, Boulainvilliers, and Prideaux spell the name, *Mahomet;* Higgins, with a few exceptions, *Mohamed;* Ernest de Bunsen, *Mahomed;* Lane, *Mohammad;* Edward V. Kenealy, *Mahommed;* Sale, *Mohammed;* Rodwell, *Muhammad;* and there are several variations by others.

There are seven principal editions of the Korân, two at Medina, one at Mecca, one at Cufa, one at Bassora, one in Syria, and the common or vulgate edition. The first contains 6,000 verses, the second and fifth 6,214, the third 6,219, the fourth 6,236, the sixth 6,226, and the last 6,225; but the number of words and letters is the same in them all, namely, 77,639 words, and 323,015 letters.

SYSTEMS OF SATELLITES. Curiously enough, if we examine the different systems of satellites, we find a general contrast in size between the members of outer and inner groups. The two outer satellites of Jupiter are much larger than the two inner ones; and the same relation holds between the four acknowledged satellites of Uranus; while of the eight Saturnian satellites, the four outer ones seem to be decidedly larger than the four inner ones. Moreover the largest of Jupiter's moons is not the outermost, but the third; and of Saturn's moons the largest is not the eighth, but the sixth. To these interesting facts which Herbert Spencer has pointed out, I will add one which he has not observed. If, in looking to the sizes of the moons, we consider the thickness of their genetic rings, as determined by comparing the size of a moon with the size of its orbit, we find in the Jovian system a regular increase in the thickness of the rings, from the outermost to the innermost. Similar evidence from the Saturnian system is not yet forthcoming, since the masses and even the volumes of Saturn's moons have not yet been determined with sufficient accuracy for this purpose. — *Outlines of Cosmic Philosophy, by John Fiske*, Vol. I, p. 368.

THE FIRST FORGETFUL PERSON. Adam, so soon forgetting the divine command, has occasioned some Arabian etymologists to derive the word *Insân*, that is, "man," from *nasiya*, "to forget"; it has also given rise to the following proverbial saying: *Awwalo nâsin awwalo nnsâi*, that is "The first forgetful person was the first of men," alluding to the like sound of the words.

BRAHMINICAL CYCLES. The following table is taken from a theosophical work, "The Ocean of Theosophy," by Wm. Q. Judge, and gives a concise exhibit of the periods known as brahmanic cycles.

360 (mortal) days make	1
Krita Yuga,	1,728,000
Treta Buga,	1,296,000
Dwapara Yuga,	864,000
Kali Yuga,	432,000
Maha Yuga, or the four preceding, has	4,332,000
71 Maha Yugas form the reign of one Manu, or	306,720,000
14 Manus are	4,294,080,000
Add the dawns or twilights between each Manu,	25,920,000
These reigns and dawns make 1,000 Maha Yugas, a Kalpha, or day of Brahma,	4,320,000,000
Brahma's night equals his day, and these together make	8,640,000,000
360 of these days and nights make Brahma's year,	3,110,400,000,000
100 of these years make Brahma's life,	311,040,000,000,000

ARCHEBIOSIS. John Fiske says "We need a phrase which simply describes a fact, without any admixture of hypotheses; and we may cordially recommend, as such a phrase, Dr. Bastian's *archebiosis*, which without violence to etymology, may be said to mean 'life in its beginning,' or, more freely, 'beginning of life.'

"With these preliminaries, the precise question now at issue between the believers in 'spontaneous generation' and their opponents may be stated as follows: 'Can *archebiosis* be made to occur at the present day by artificial means'? Or, to be still more accurate, 'Has *archebiosis* actually been made to occur at the present day by artificial means?'"

"If the great I AM is here, all is here, and if the I AM is not here, who is here? Therefore reflect thereon continually, for all is in Him, and according to the labor which thou wilt undergo, so shall be thy recompense."—*Aboth de Rabbi Nathan.*

THEOPHILANTHROPISM. Love to God and man, or rather, in the philosophical sense, love of God through love of Humanity. Certain persons who during the first revolution in France sought to replace Christianity by pure philanthropy and reason, called themselves thus, Theophilanthropists.

THEODIDAKTOS. God-taught. Used of Ammonius Saccas the founder of the Neo-Platonic Eclectic School of the Philalethæ of the fourth century.

Planetary Analogies.

(*Continued from Vol.* XII, p. 246.)

If the mass of each planet be multiplied by the square of the eccentricity, and this product by the square root of the mean distance, the sum of these quantities will always retain the same magnitude.-*Laplace. Grant's History of Physical Astronomy*, p. 55

If the mass of each of the planets be multiplied by the square of the tangent of the orbit's inclination to a fixed plane, and this product by the square root of the mean distance, the sum of such quantities will continue invariable. — *Laplace. Grant's History of Physical Astronomy*, p. 55.

If the mass or weight of every planet be multiplied by the square root of its major axis, and this product be multiplied by the tangent of the angle of inclination of the plane of the planetary orbit to a fixed plane, and these products be added together, their sum will be constantly the same. — *Lagrange. James B. Babbitt's Theory of the Earth*, p. 209.

If the mass of each planet be multiplied by the square root of the major axis of its orbit, and this orbit by the square of the tangent of the inclination of the orbit to a fixed plane, and all these products be added together, their sum will be constantly the same, no matter what variations exist in the system.—*Lagrange. James B. Babbitt's Theory of the Earth*, p. 211.

(1) The mean motion of Jupiter's perihelion is exactly equal to the mean motion of the perihelion of Uranus, and the mean longitudes of these perihelia differ by exactly 180°. (2) The mean motion of Jupiter's nodes on the invariable plane is exactly equal to that of Saturn, and the mean longitudes of these nodes differ by exactly 180°. —*J. N. Stockwell. Smithsonian Contributions*, No. 232, p. XIV.

The sun, attended by all the planets, satellites, and comets, is sweeping through space towards the star marked π in the constellation Hercules, with a velocity which causes it to pass over a distance equal to thirty-three million three hundred and fifty thousand miles in every year.—*O. M. Mitchel. Planetary and Stellar Worlds*, p. 312.

If the sun turned on its axis without moving in its orbit, then, I conceive, the planets would turn on their axes without moving in their orbits; or if the sun moved in its orbit without turning on its axis, that the planets would move in their orbits without turning on their axes.—*Richard Banks. The Solar System Explained*, p. 86.

The angular progress of the radius-vector of an orbit determines the apparent velocity of the moving body as viewed from the center of force, while the real velocity of the moving body is measured by the angular progress of the radius of the orbit. — *H. G. Rush. The True Doctrine of Orbits*, p. 131.

The squares of the velocities of precipitation from the planets to the sun vary as the cubes of the distances. — *H. G. Rush. The True Doctrine of Orbits*, p. 133.

The centripetal force resulting from the rotation of a fluid mass in space varies inversely as the square of the distance from the center of motion. *M. T. Singleton. Gravitation and Cosmological Law*, p. 14.

The times of the rotation of the planets should be in the ratio of the square roots of the cube roots, that is, the sixth roots of the masses. The planets are supposed to be collections of atoms of matter in motion. The force of their gravity toward each other, and consequently to the sun, ought to be known by the velocity of their atomic motion toward each other. Hence, their distances from the sun ought to be inversely proportional to their densities. — *William S. Green. Influence of Light in Gravitation.*

If the increase and decrease of the real velocity of the earth be equal to the increase and decrease of the angular velocity, any line passing through the negative focus of the ellipse will divide the orbit into two equal periods, not distances ; but if the real velocity be uniform, any line passing through the center of the ellipse will divide the orbit into two equal periods and distances. By negative focus is meant that focus which is not in the center of the sun.—*E. H. The Revolution of the Solar System*, p. 60.

Twice the mean motion of Mercury minus five times the mean motion of Venus is a small quantity, being only about $\frac{1}{24}$ of the mean motion of Mercury. Four times the mean motion of the earth differs from the mean motion of Mercury by only a small quantity. Twice the mean motion of Mars and once the mean motion of the earth are nearly the same. Three times the mean motion of Mars is nearly the same as once the mean motion of Venus. Twice the mean motion of Neptune is nearly the same as once the mean motion of Uranus. —*The Planetary Theory, in National Review, December*, 1872, p. 80.

Eight times the mean motion of Venus is nearly the same as thirteen times the mean motion of the earth. — *Prof. B. G. Airy.*

Three times the mean motion of Uranus plus eight times the mean motion of Neptune is equal to the mean motion of Jupiter. — *Prof. Simon Newcomb.*

Three times the mean motion of Saturn plus eleven times the mean motion of Neptune is equal to twice the mean motion of Jupiter. —*Prof. Daniel Kirkwood.*

ONNOFRI'S DAY. (Vol. XIII, p. 88.) "There is reason to think that Onnofri was not only the distinctively official title, so to speak, of Osiris, but also the vulgar name by which he was commonly called and under which he figured in the Egyptian calendar. The Christ-Day of Egypt, that is, the religious festival which marked the end of one year and the opening of the next, was the anniversary of the birth of Osiris, the first day of the $5\frac{1}{4}$ day epact which was intercalated between the first and the last of the twelve 30-day months. It was calculated to fall at the period of the summer solstice, and practically coincided, so far as agronomical requirements were concerned, with the commencement of the Nile inundation, being in fact the day that has been appropriated to John the Baptist in the Roman calendar. But in the calendar of the Coptic and Greek churches this day is the festival of Saint Onnofrios, a personage in whom, it can hardly be doubted, is to be recognized the Osirian Onnofri. It is somewhat remarkable the saint who, in the Roman calendar, has Onnofri's day is precisely one whose connection with Christianity is referable to the fluviatile immersion, or aspersion, wherewith he is said to have consecrated Jesus."—*J. B. Mitchell.*

PROBABILITY. Quetelet informs us that the man who has seen the tide rise ten days successively is right in entertaining an expectation of $\frac{11}{12}$ that it will do so again. Laplace has ascertained that a person might safely bet 1,826,214 to 1 that the sun will rise again. DeMorgan says that a man standing on the bank of a river who has seen ten ships pass by with flags, should judge it to be 11 to 1 that the next ship should also carry a flag.

CHINESE LEGEND. A Chinese legend relates that a pious hermit, who in his watchings and prayers had often been overtaken by sleep, so that his eyelids closed, in holy wrath against the weakness of the flesh, cut them off, and threw them on the ground. But a god caused a tea-shrub to spring out of them, the leaves of which exhibit the form of an eyelid bordered with lashes, and possess the gift of hindering sleep.—DR. URE.

Magic Square for 1896.

459	481	471	485
473	483	461	479
477	463	489	467
487	469	475	465

Death of Cleopatra.

BY JULIA CLINTON JONES.

Why tarries thus my Tribune? The weighted hours drag on;
'Tis æons, slave ! I tell you, since Antony is gone.
Now, by the hide of Apis! by Isis' sacred veil !
The walls of Rome shall totter before the Tribune fall !

I fear not haughty Cæsar; my heart his power disdains ;
The pale blood of Octavia creeps in her brother's veins,
While he who once with Egypt has plied Love's altar high,
Remembering her caresses, may Egypt's foes defy.

Fling wide the casement, Iris ! and, Charmian, bring the steel
That once my Roman yielded ; I would its sharpness feel;
Ye gods ! that Pharoah's daughter in place of son should stand,
To fight like fettered tigress, while others draw the brand !

With lips, twin flames of passion, with eyes that shame the stars,
With form of Grecian Helen, yet bear I heart of Mars !
I'd fling my crown to Nilus, and kneel to sacred night,
To know that haughty Cæsar acknowledged Egypt's might.

Hark to the clash of metal—the bray of trumpet loud—
How dare the fools this tumult ? What means this surging crowd ?
Why droops Rome's stately standard—staffless, and stained, and torn ?
Why lags the slave that bears it ? Not thus should it be borne.

But in the teeth of triumph, and floating on the wind,
With victory around it, and conquered field behind.
Off with the slave to torture, while you who cower nigh—
Hist, hist ! 'tis "Actium !" "Actium ;" 'tis "Antony !" they cry.

'Tis news of triumph, surely ! none other dare he send—
That banner was the Cæsar's or Lepidus', his friend.
Perhaps e'en now the Tribune hastes hither to my feet ;
Bind up my tresses, Nea, ere Antony I meet.

How stirs the blood within me, when they but call his name !
At thought of his embraces my pulses leap in flame !
I live but half my being until again I taste
The rapture of thy kisses—haste, Antony ! oh, haste !

Bring out the regal purple—bring out my diadem !
I'll 'tire me for the victor with every flaming gem.
Though fair as Aphrodite at Tarsus, when we met
In city of Serapis, my charms are potent yet.

When, flushed with pride of conquest, the consul summons sent
That Egypt should attend him, in conscious power I went;
Each went to slay the other, and each became the slain;
But, by the great Osiris ! I'd die that death again !

Oh, that wild night on Cydmus, when Sirius shone above,
We poured our full libations, and owned no god but Love !
Then maddened by the rapture of passion's frenzied glow,
We burned with fiercer fires than Isis' altars know.

Scorning all other triumphs, he reveled in my charms,
While all the world I cared for I held within my arms.
That night e'en gods might envy ! Come Antony, once more,
I'll rouse my throbbing pulses, like wine my kisses pour !

Now, by the throne of Pharoah, let fame, ambition slip !
For Egypt longs to clasp you, an empire, on her lip
The lotus perfumed breezes blow soft o'er reedy Nile ;
Our Alexandrian revels and Cleopatra's smile

Await to greet the victor. Hark ! hark ! that odious shout !
It hath a sound like "Ruin !" There, Charmian, list without.
Who dares to couple ruin with the Triumvir's name ?
Or who dares cry "Disaster !" and blare forth Egypt's shame ?

Ha ! by our sire, Sesostris ! by every Ptolemy !
I'll teach the slaves a lesson when comes Marc Antony.
Perchance that pale Octavia has chilled with cold embrace
The martial blood within him. Her frozen, marble face

Hath turned to ice his fires ; that some mischance hath come;
Then needed he his Egypt, to thaw that frost of Rome.
But he, the great Triumvir, and Cleopatra's lord,
Hath won too many triumphs to fall 'neath Cæsar's sword.

Ho, guards ! enforce a silence ! When next the rabble cry
They'll cheer the mighty Tribune, and hail his victory.
Ho, Charmian, some word passed thée, and smote upon mine ear ;
Speak out. Why dost thou falter ? Shall I, an empress, fear ?

The Circe of old Egypt, the Serpent of the Nile,
Though every god desert her, can death himself beguile,
Speak quick ! again !——Thou liest ! What, dead !—the Tribune dead
Forsaking Cleopatra—is *that* what thou hast said ?

Out, out ! thou brazen liar ! Serapis' self might shrink
To tear my lover from me. I'd snatch him from the brink
Of that dark, awful region. I hear ! 'tis true—again !
"Fallen the great Triumvir, on his own weapon slain !"

I *knew* no paltry Cæsar could lower this Roman's crest ;
His *own* steel drew the torrent—none other pierced his breast.
He, o'er himself sole victor, hath gone with dauntless tread,
For us a colder Cydmus in Stygian shades to spread.

What could the gods grant better, O Antony, than this—
To live in arms of Egypt, and die for Egypt's kiss ?
Shall I survive my kingdom—a queen undone, discrowned ?
Shall minion of an upstart, a Ptolemy be found ?

What though Octavius seek me, it were in truth disgrace
Should puppet of an empire usurp the sovereign's place.
Old Egypt's proud Astarte hath held too high a sway—
For whom one conquerer languished, one held a world at bay.

Come hither, Charmain ! Nea ! Prepare my regal state ;
I go to wake Serapis, and banquet with my mate.
Bare once again my bosom ; these smooth, warm limbs unveil ;
Perfume my dusky tresses ; tinge where the rich hues pale ;

For even now Serapis his shadow o'er me flings ;
I'll go as fits the daughter of Egypt's mighty kings.
There, throw the gauze about me. Look, Iris, that I be
Fair as myself at Tarsus, to meet Marc Antony.

Now for the last caresses ! Ah, gods ! with closer clasp,
And sweeter lip than lover's, clings to my breast the asp.
The lotus scents oppress me—I see Canopus shine !
So ! Death alone is royal, and only Love divine!

GRAVITATION. A correspondent propounds the question, "What is gravitation"? We shall first ask him to read some of the literature on the subject, and then tell us what it is.

Gravitation and Cosmological Law; Secret of Gravitation and Attendant Phenomena. By M. Singleton. Atlanta, Ga., 1895.

Solar Heat, Gravitation, and Sun Spots. Speculations. By J. H. Kedzie. Chicago, 1886.

Cosmical Evolution. A New Theory of the Mechanism of Nature. By Evan McLennan. Chicago, 1890.

Vis Inertiæ Victa. Fallacies Affecting Science. Essay towards increasing Knowledge of some Physical Laws, and a review of certain mathematical principles of natural philosophy. By James Reddie. London, 1862.

New System of Astronomy, comprehending the Discovery of the Gravitating Power, the efficient cause which actuates the Planetary System. By L. Cohen. London, 1825.

Light, Heat, Electricity, and Magnetism; Effects of the Law of Gravitation. By W. Clay Wallace. New York, 1854.

Nature and Origin of Heat and the Forces of the Universe. By William F. Van Amringe. New York, 1869.

Great First Cause, or the Self-Moving Forces of the Universe. By Orson Pratt. Liverpool, 1851.

Mathematical Principles of Natural Philosophy. By Sir Isaac Newton. New York, 1848.

Force of Falling Bodies and Dynamics of Matter. By John W. Nystrom. Philadelphia, 1873.

Examination of Sir Isaac Newton's Theory of Universal Gravitation. By William I. Loomis, author of the "Anti-Newtonian." Martindale Depot, N. Y, 1871.

Discovery of the Force which in the Beginning Put All the Heavens and the Earth in Motions. By Jacob Ennis. Cambridge, 1871.

Physical Nature of the Earth and a New Philosophy of Light; an entirely new theory concerning the origin and nature of sunlight, and light in general. By Christ. B. Sanders. Houston, Texas.

Origin of Polar Motion; and proven to be the repulsive power of molecules. By M. Myerovich. Nashville, 1890.

Mysteries of Nature Revealed, or the Identity of Light, Heat, and Electricity. By James Glenn. New York, 1846.

Actien. A New Law in Physics. New Theory of the Origin of Light, Heat, Color, and the Molecular and Atomic Aggregations of Matter in the Creation of the Universe. By Stephen M. Allen. Boston, 1876.

Outlines of a System of Mechanical Philosophy; being a research into the Laws of Force. By Samuel Elliott Coues. Boston, 1851.

Key to the Universe. New Theory of its Mechanism. Continuous orbital propulsion, arising from the velocity of gravity and its consequent aberrations; Resisting ethereal medium of variable density. By Orson Pratt, Sen. Salt Lake City, 1879.

Spherical Molecular Movements, as the basis for a new and remodelled system of the sciences of Astronomy, Dynamics, and Physics. By Dr. Edward Lœwenthal. Chicago, 1874.

Mechanism of the Universe, and its Primary Effort-Exerting Powers. The Nature of Forces and the Constitution of Matter. 24 Propositions on Matter. By Augustus Fendler. Wilmington, Del., 1874.

Mechanical Philosophy, and its Application to the Theory of Universal Gravitation. By John A. Pratt. Cambridge, 1836.

Force and Nature. Attraction and Repulsion; the radical principles of energy, discussed in their relations to physical and morphological developments. By Charles F. Winslow. Philadelphia, 1869.

Philosophy of Physics. The first principles proved beyond controversy, and their effects in the formation of all physical things, as in Phenomenal Nature. By Andrew Brown. New York, 1854.

Force as a Magnetism considered as a measure controlling planetary motion, earth structure, etc. By J. R. Skinner. Cincinnati, 1869.

The Powers which Propel and Guide the Planets, with comments. By Sidney Laidlaw. London, 1891.

Philosophy of the Mechanics of Nature, and the Source and Modes of Action of Natural Motive Power. By Z. Allen. New York, 1852.

Mind, Life, Motion; with the Law of their Relations to Matter. New York, 1857.

Problem of Life and Motion. By an Exile. New York, 1859.

Treatise on the Law of Repulsion, as a Universal Law of Nature. Philadelphia, 1853.

The Vital Forces in Nature and the Rights of Man. By George B. Simpson. Washington, 1862.

Doctrine of the Correlation and Conservation of Forces. By G. N. Duzan. Indianapolis, 1875.

Brief on the Doctrine of the Conservation of Forces. By Thomas H. Musick. Mexico, Mo., 1878.

Natural Force. A New View. By J. N. Van Lew. Richmond, 1871.

Origin of Force. By Stephen Hutchins. Albany, 1879.

Hypotheses. Sidereal, Sidero-Terrestrial, and Mental Phenomena. By F. J. Finosis. New York. n. d.

Central Forces, and Law of the Universe Analytically Investigated. By Henry Lord Brougham. London, 1860.

Origin of the Stars. By Jacob Ennis. New York, 1867.

The Mutations of the Earth. By John A. Smith. New York, 1846.

The Cosmogony of Laplace. By Daniel Kirkwood. Salem, 1870.

Conservation of Gravity and Heat; with some of the efiects of these forces on the Physical Condition of the Earth. Application to the Solar System. Springfield, 1863.

How Worlds are Made; being a System of Cosmogonical Philosophy. By Samuel Beswick. Haslingden, 1847.

Orbital Motion; the Outlines of a System of Physical Astronomy. By H. F. A. Pratt. London, 1893.

The Pericosmic Theory, or Physical Existence and its Sequel, preliminary to Cosmology and Philosophy Proper. By George Stearns. Hudson. Mass., 1888.

Final Effort on Physics. By Edward Dingle. Tavistock, 1894.

The Source and Mode of Solar Energy. By I. W. Heysinger. Philadelphia, 1895.

Solar System As It Is, and Not As It Is Represented. The True Proper Motion of the Sun through Space. By R. J. Morriaon. London, 1857.

The Cause of the Supposed Proper Motion of the Fixed Stars. By Lieut-Col. Drayson. London, 1874.

History of the Inductive Sciences. Two volumes. By William Whewell. New York, 1869.

When this correspondent has digested the foregoing works, all of which discuss more or less the subject of gravitation, we desire him to write an essay on his inquiry and we will publish it for the information of our readers. We will loan him all these works.

Mahomed's Place in the Church.

BY ERNEST DE BUNSEN, LONDON, ENG.

Mahomed did not recognise Paul as an apostle. In the Korân he is never mentioned and every one of his peculiar doctrines has been systematically excluded. Yet Jesus is therein recognised as an apostle, and as more than any apostles or prophets, as the Messiah announced and expected by Israelites. Mahomed must have been taught that the doctrines of Paul were contrary to those of Jesus. If we have proved the essential doctrinal difference between aboriginal and Paulinic christianity, the Korân must be acknowledged to approach much more the doctrines of Jesus than could hitherto be asserted. It is our object here to establish the new proposition, that by passing over in silence and opposing Paul's peculiar doctrines, the Korân became a record of essentially aboriginal christianity, as transmitted by the most numerous and antipauline Christian sect in Arabia at the time of Mahomed, by the Ebionites.

We cannot accept the vague and contradictory traditions about Mahomed having been instructed by a Christian monk, alternately called Bahira, Sergius, Georgius and Nestor, or by Tab'r, a slave. These tales originated in the passages of the Korân, where Mahomed's enemies are recorded to have said : 'It is only some mortal who teaches him * * * The tongue of him they lead towards is barbarous, and this is plain Arabic.' It is certain that Mahomed has not used a Greek Testament, and it is doubtful whether an Arabic version existed at his time, for the Christians in Arabia then exclusively spoke the Syrian language. But it can be rendered certain that Mahomed received instructions from Christian friends, and it is possible that his cousin Warakah early belonged to a Christian community. The most different Christian sects were then represented in Arabia, from the Ebionites to the Arians ; from the Marianites who held Mary to be the third person in the Divine Trinity, to the Colyridians (from colyris 'cakes') who offered cakes to Mary and worshipped her, though denying her enduring virginity. The most numerous Christian sect in Arabia was that of the Ebionites or 'the poor,' possibly so called because Jesus had taught the Gospel to the poor. These Jewish Christians, like the aboriginal Christians or Nazareans, are said to have possessed but one Gospel, called after Matthew or after the Hebrews, which the Nazareans had preserved in the aboriginal Hebrew form up to the fourth century.

We know of the Ebionites and of those who represented a cognate christianity, like the Nazareans and the followers of Cerinthus, that they represented as 'an apostate from the law' the apostle Paul, re-

jecting his Epistles and the Acts. They also possessed a secret scripture, entitled 'the preaching of Paul,' by which his doctrines were attached. These Ebionite scriptrures and secret traditions seem to have been the principle sources from which, through the teaching of the Ebionites, Mahomed derived his knowledge of Christian doctrines, by competent persons. To make in every instance the right selection, among the sources of knowledge which were open to Mahomed's advisers, would have been impossible, even for Ebionites in the eighth century, long before which the Pauline or gnostic christianity had been general. In so far as Ebionites and Mahomed succeeded in this task, it must have been attributed to the reliableness of prepaulinic tradition among Christians and to Divine guidance. Because Mahomed tried to understand and to propagate the non-paulinic christianity of the Ebionites, his doctrine went back, as far as it was possible in his time, to aboriginal or prepauline christianity, and they nearly approached the principal doctrine of Jesus on the Holy Spirit's presence in mankind. The teaching of Mahomed was much nearer to that of Jesus than has been hitherto supposed, and its opposition to the new doctrines of Paul was as determined as the recognttion of the doctrines of Jesus demanded.

Repeatedly in the Korân incarnations of angels are excluded.[1] 'If we please, we can make of you angels on the earth to succeed you; and verily, he (Jesus) is a sign; doubtt not then concerning it, but follow this right way, and let not the Devil turn you away; verily, he is unto you an open foe.' 'Were these angels on the earth walking in quiet, we had surely sent them.' 'God does not bid you take the angels and the prophets for your lords.' Mahomed insisted that he was 'naught but a mortal apostle.' 'Say, we believe in God and that which has been sent down to Abraham, to Ishmael and Jacob and the tribes, and that which was given over to Moses and Jesus and the prophets by their Lord; we make no distinction between any of them, and unto him we are resigned.' 'God is the patron of them who believe; he brings them forth from darkness into light.' In as far as God through the Spirit spoke to all the apostles, therefore as regards their direct communion with the unseen world, there was no distinction between the apostles. But Jesus, 'the apostle of God to the children of Israel,' though 'no other than a servant,' whom God, 'favoured with the gift of prophecy,' was the announced Messiah, according to the doctrine transmitted by Mahomed. God set him up for 'an example to the children of Israel,' and 'the Messiah doth surely not disdain to be a servant of God, nor do the angels who are nigh to him.' Therefore Jesus was something more than the other mortal apostles, in the opinion of Mahomed.

[1] 'We follow Palmer's translation in 'Sacred Books of the East, Vol. VI and IX, edited by Max Müller. For all citations see Islam or True Christianity, by Ernest de Bunsen.

From the Korân it can be assumed that Mahomed regarded Jesus not only as an exceptional, but even as a perfect instrument of the Holy Spirit. For whilst Adam is called 'the chosen of God,' or Rafick Illâh, Noah 'the prophet of God,' Nabîy Illâh, Abraham 'the friend of God,' Habib Illâh, Jesus is called 'the Spirit of God,' Ru'h Illâh, and Mahomed only 'the apostle of God,' Rasûl Illâh. According to the Korân God has spoken with Moses because be 'preferred' him before other prophets, and therefore he is called Kalîmu Illâh. 'he with whom God spoke.' But Jesus was announced to Mary as 'a holy son' (or 'pure boy'), and to the son of Mary 'evident signs' (or miracles) 'were given,' and God 'strengthened him with the Holy Spirit." John was to 'confirm the word from God,' that is, Jesus was announced by the angel as 'the Word of God.' 'His name shall be the Messiah, Jesus the son of Mary, respected in this world and in the next, and one of those who is near to God.' Yet 'the Messiah, Jesus the son of Mary, is only the apostle of God and his Word,' which he cast (moulded?) in Mary, and (that is) a Spirit from him.' 'And we have continued in the footsteps of these (prophets) with Jesus the son of Mary, confirming what was before him and the Law, and we brought to him the Gospel, wherein there is guidance and light, by verifying what was before him and the Law, and a guidance and admonition for those who fear.' The people had 'but little knowledge' of the Spirit coming 'at the bidding of God.' Therefore Mahomed said, 'I am sent to the people of the Book' (Israel), 'to explain to you much of what ye had hidden of the Book (Bible) and to pardon much. There has come to you from God a light and a conspicuous Book (Korân); God guides thereby those who follow his pleasure to the way of peace, and brings them unto a right way.' Gabriel, 'a messenger of the Lord,' was sent to give Mary a holy son. The angel said, O Mary, verily God giveth thee glad tidings of a Word from him; his name shall be the Messiah-Jesus the son of Mary, regarded in this world and in the next and of those whose place is nigh to God * * * I am only a messenger of thy Lord, to bestow on thee a pure boy (a holy son). Said she, how can I have a boy? * * * He said, Thus saith thy Lord, It is easy for me * * * So she conceived him and retired with him into a remote place. And the labour pains came upon her at the trunk of a palm tree.'

The trait in the legend of Mary, that her holy son was born near the trunk of a palm, points to a connection with a Bûddhist legend. For the Bûddha, holy son of the virgin Maya, 'the celestial woman,' is said to have been born under two golden trees; that is, the Bodhi-tree, the tree of wisdom (originally the Palasa, or 'figtree,' later the acacia), and secondly under the Asôka-tree, the tree of knowledge, which the Egyptians in pre-Mosaic times symbolised by a palm.

These two trees of the legend on the terrestrial paradise are in Genesis united into one tree, and it was natural that the Mahomedan legend followed the tradition of the palm-tree. The legend of Messiah as son of Mary, called 'the celestial woman,' as Maya was in Büddhistic writings, was transferred to the Korân from the Gospel and the original Apocalypse. We have explained the celestial woman by a star-symbolism, first referred to in Genesis, that is, by the zodiacal sign of Virgo (Vol. XII, pp. 291-296, see plate). Mahomed regarded the twelve signs of the Zodiac, and no doubt also the star-figures connected with them, as 'set up and guarded by God.' In the time of Origen some Ebionites believed in the virgin-born, and to these Mahomed's informants seem to have belonged.

Whilst in the the Paulinic Gospel after Luke as we pointed out, it is implied that Jesus Christ was the incarnation of the first among angels, who under the name of Gabriel announced the Angel-Messiah's incarnation, the Korân knows no Angel-Messiah whom he could connect, if not identify, with Gabriel. If, through his friends, Mahomed had a general knowledge of the Apocalypse, he must have been struck with the position there assigned to the first of seven angels, who is identified with Christ. We pointed out (Vol. XII, pp. 237-240, 253-260) that the original and antipauline part of the Scripture of law abiding Essenic dissenters, to whom the Baptist and Barnabas belonged, was probably written by the Jewish gnostic Cerinthus, whilst the later addition was composed by a Paulinian, that is, a universal Essenic dissenter and gnostic. The aboriginal Scripture describes Him who sat ont he throne, as holding in his hand a sealed book, which was opened by the lion of the tribe of Judah, and is reported to have contained the accomplishment of 'the mystery of God.' Even the seer of this vision could not understand its contents.

A similar mystical book, according to tradition, was held in the hand of the Angel who appeared and ordered Mahomed to read. It is said to have been bound in silk, covered with pearls of Paradise and with gold, written on both sides, as the book of mystery described in the Apocalypse. At the beginning of the second Sura the words are recorded: 'There is,' or 'that is the Book,' followed by the words 'in which there is no doubt.' Thus it seems to have been indicated that the Korân, though not compiled till after Mahomed's death, contains infallible revelation throughout, every alteration of the record of which is prohibited at God's command, as it is in the Apocalypse. Mahomed could not read, but the contents of the Book 'in which there is no doubt' were revealed to him by the angel who brought it. This legend about a book in the hand of an angel may or may not have originated in the apocalyptic record of the sealed book in the hand of God which the seer could not read but which the Root of David opened. Such a direct reference in the Korân to the antipauline

part of the apocalypse would not be surprising, seeing that in the Korân Jesus is called, as in the Apocalypse, 'the First and the Last,' and that by the words 'my Lord and your Lord' the Korân evidently refers to the words attributed to Jesus in the Gospel after John in which genuine words of Jesus have been inserted, probably those he spoke in private. This reference to words of Jesus in the Korân is all the more remarkable as only one passage from the Old Testament is literally translated in the Korân: 'the righteous (Muslim) shall inherit the land, and dwell therein forever.'[1] Mahomed has probably referred to many words of Jesus. A touching tradition not recorded in the Korân, connects Mahomed with Christ returned to the earth. In the Hegira at Medina, where Mahomed lies buried, there is an empty grave which Mahomedans by an inscription explain to be that of the returning Jesus Christ. He is called Seyedna Isa bin Maryam, that is 'Our Lord Jesus Christ, son of Mary.'

It may be explained by the direct connection of the Ebionite tradition recorded in the Korân with aboriginal prepauline christianity, as also and in this case chiefly, with the antipauline gnostic development of the same in the original part of the Apacalypse, that the absence of every reference in the Korân to the crucifixion of Jesus is in harmony with the views of Jewish Gnostics. The facts are brought into prominence in the Korân, that God suffered Jesus to die, and then God took him unto himself. 'I will make thee to die and take thee up again to me, and will clear thee of those who misbelieve; and I will make, at the day of judgment, those who follow thee above those who misbelieve; and then to me is your return, and I will decide between you concerning that wherein ye disagree.' Whilst in this passage the crucifixion of Jesus is not mentioned, the other transmitted in the Korân clearly denies it. Misbelievers are stated to have said: 'Verily, we have killed the Messiah, Jesus the son of Mary, the apostle of God; yet they did not kill him, but a similitude made for them.' Accordingly Jesus appeared to have been crucified, but was not crucified. A similar conception of a crucified substitute for Jesus was promulgated by such gnostics as Cerinthus, Basilides, Carpocrates and others. Although the antipauline author of the original Apocalypse, probably Cerinthus, refers in one passage to the crucifixion of 'our Lord' at Jerusalem, he brings that event in no connection with the resurrection of Jesus Christ. This entirely agrees with the doctrine of Cerinthus, as transmitted by Irenæus, according to which Jesus but not Christ was 'crucified'; Christ left Jesus before the latter suffered on the cross. Every distinction between Jesus and Christ, the bodily and spiritual individuality of Christ, his spiritual body, is excluded by the tradition in the Korân. Mahomed be-

[1] Psalm xxxvii, 29.

lieved in the bodily resurrection of Jesus, as it is recorded in the Gospels, though Paul cannot have believed in the same, as he does not refer to the bodily apparition of Jesus at the open grave (XII, p. 331).

The doctrine of a personal or spiritual return of Jesus Christ is not referred to in the Korân. This is not astonisning, seeing that only in the Gospels after Matthew and after Luke the words of Jesus are recorded in which he spoke of the future time when the Israelites would see him, and when a prophet, probably Elias, would by them be welcomed at Jerusalem. Only in the first Gospel are the mysterious words of Jesus recorded in which he connected the coming of the Son of Man on the clouds of heaven with power and great glory and with (or preceded by), the apparition of the sign of the Son of Man in heaven, and followed by the mourning of all the generations of the earth. The return of Jesus to the earth and his burial there, as transmitted by the touching Mahomedan tradition referred to, may well have been believed in by Mahomed, though it has not been recorded in the Korân. The reason for this omission may have been that, according to presumable Ebionite tradition, Paul had regarded himself as the prophet Elias and, misled by this supposition, had proclaimed an utterly false prophecy on the return of Jesus (Vol. XIII, p. 69). It may have been for this reason that already in the fourth Gospel of the second century it was considered best not to refer to any distinction between Christ's coming first in lowliness and then in glory. Even if the clear words of Jesus recorded only in the Gospel after Matthew about the circumstances of his return had been made known to Mahomed, the prophet of Arabia may well have preferred not to mention them, seeing that those words were in his time by so many Christians connected with the prophecy of Paul on the second advent of Jesus Christ, which historical events had proved to be false. Mahomed's probable informants, the learned among the Ebionites, must have known that, perhaps in consequence of the discredit thrown by Paul on the great prophecy of Jesus about his return at the time of Elias, none of the apostolic Fathers refer to that doctrine in connection with those words of Jesus. Thus Justin Martyr develops the doctrine of the second advent by the vaguest figurative explanations of passages in the Old Testament; only the doubtful Epistle of Ignatius to the Magnesians refers to it, and neither Irenæus nor Clement of Alexandria have transmitted a single word on this subject. These circumstances are sufficient to explain why that doctrine is ignored in the Gospel after John.

To the doctrine of three eternal persons and one God, which the Church had introduced in the fourth century, the Korân strongly opposes the fundamental doctrines of the faith promulgated by Mahomed, essentially based on the teaching of prepauline christianity by the Ebionites, that is, there is no God but God. It was added, per-

haps with the consent of the Ebionites, that Mahomed is his prophet, in a much higher degree, according to the Korân, as Jesus had been before him. If it had been possible, at the time of Mahomed, to explain the doctrinal development in the Gospels by a greater prominence given to the Gnosis which was never recognised by Jesus and his apostles, Mahomed might have been preserved from the error of applying to himself and to his mission what had been published in the second century about the so-called promise of Jesus, that he would send from the Father another advocate or paraclete, the spirit of truth, leading into all truth; 'Jesus the son of Mary said, O children of Israel, verily, I am the apostle of God to you, verifying the Law that was before me, and giving you glad tidings of a prophet who shall come after me, whose name shall be Achmed; but when he did come they said, "This is manifest sorcery." In the Korân Mahomed's name Achmed or periclytos has been recorded in the place of the paracletos or advocate which only in the fourth Gospel is said to have been promised by Jesus. Mahomed demanded from his followers that they should believe in him as the last of the promised prophets. No reference is made in the Korân, or in the Gospel after John, to the prophet Elias.

Like all peculiar doctrines of Paul that on hereditary sin is absolutely excluded in the Korân. It lies in the nature of man to sin, and sin consists in man's making a wrong use of his free will. Though the Korân does not state what sin is, the above non-pauline explanation is therein clearly enough indicated. Mahomed appears to have regarded the Law of Moses in so far only, as binding on his conscience, as it had been proclaimed by prophets. He attached great importance to public prayer, for which the Korân has fixed regular times. But the recorded words of Mahomed on prayer point also to individual prayer, and hereby is declared the spiritual union and government of the universe, as also the individual future existence of the soul. 'Be ye steadfast in prayer and give alms, and whatsoever good you send before your own souls, ye shall find it with God, for God in all ye do doth see.' 'God and his angels pray for men, to bring them forth out of darkness into light.' God is the sole object of prayer, according to the Korân, and so it was in the prepauline christianity which the Ebionites, Mahomed's instructors, represented. The universality of prayer points to the universality of God as spirit, and Mahomed's teaching on the genuineness or non-hypocrisy and non-pretentiousness of prayer is in harmony with the teaching of Jesus, of the great apostle of prayer, of the great example of the righteous, the Muslims of the Korân.

Islam, or 'resignation,' when explained by Mahomed's teaching, means the patient but not passive waiting of man for the guidance from above, for 'God's guidance,' for 'the (good) guidance,' which

will enable him to know and do God's will. The Arabic word 'salm' implies not in the first place or exclusively submission to God's will, but on the contrary it means one who strives after righteousness with all his strength.[1] The true followers of Islam will believe and act upon what has been taught by the messengers of God, and they will try rightly to explain the doctrinal development in the Korân as in the Scriptures of Hebrews and Christians The Korân acknowledges the free will of God and the free will of man, who is regarded as a coöperator in his Divine guidance. This teaching in the Korân is in perfect harmony with the recorded words of James the brother of Jesus, on the ingrafted Word which is able to save the soul, on condition that man be a doer, not only a hearer, of this innate Divine power, of the true light that enlightens every man coming into the world. The discordances in the Korân, which are apparent only, very naturally called forth feuds on this subject of free will between Muslims and Christians. It seems to be a contradiction that whilst sin is said to be the disobedience of God's will, the latter is believed to be made known only from time to time to prophets, that is, throug hthem proclaimed with increasing fulness. But this does not imply a denial of man's free will, since he has to beonly ing towill do his best, accord ing to his powers, to weigh and to follow the teachings of the apostles in order to be sure of the Divine guidance. This the chief link between the faith of Muslims and that of the followers of aboriginal christianity. 'God sends down of his grace on whomsoever of his servant he wills.'

Timely repentance is urged by the Korân, as also the offerings of sacrifice to God; but these are designated as only then 'valuable' when they 'go forth from the piety of human hearts.' It is indicated hereby, in the spirit of David, that the giving up of man's heart to God, the sacrifice of self-will, 'the resignation' to the Divine will is the only sacrifice well-pleasing to God. Faith in Divine guidance, good works and humility lead to blessings. The following Christlike declaration is recorded in the Korân: 'Righteousness is not that ye turn your faces (in prayer) towards the East or the West; righteousness is of him who believes in God and the last day and the angels and the Book and prophets, who gives wealth for the sake of God to the poor and the son of the road (the wayfarer) and those in captivity, and who is steadfast in prayer and gives alms, and those who are sure of their covenant when they make a covenant, and the patient in povertey and distress and in time of violence; these are those who are true, and these are those who fear (God).' The Muslim or righteous must believe and do good works and humble himself before the Lord, knowing that 'God steps in between a man and his heart.' He

[1] Syed Ameer Ali, 'The Life and Teachings of Mahomed.'

knows ' the abode of the future life is better for those who fear.' ' If I knew the unseen I should surely have much that is good, nor would evil touch me.' Even in the last moment of his conscious life Mahomed prayed for ' forgiveness,' and he thought of ' the glorious associates on high.' It is not Mahomed's fault if his followers entertain materialistic and fatalistic views on the future.

We can now answer the question, in what sense a Redeemer is necessary according to the Korân. In harmony with what can now be proved with regard to aboriginal christianity, the Korân maintains that God himself will reconcile and forgive sin ; there is no need for a vicariate sacrifice to bring about an atonement between God and humanity, such as Paul was the first to assert. ' The camels (for sacrifice) we have made for you the symbols of God ; so mention the name of God over them as they stand in a row (to be sacrificed). Their meat will never reach God, nor yet their blood, but the piety from you will reach to him.' ' Lord make us not to carry what we have no strength for, but forgive us and pardon us and have mercy on us.' ' God will cover for you your own offenses, and will forgive you, for God is Lord of mighty grace.' God has been ' gracious ' to his servant Jesus. ' The spirit comes at the bidding of the Lord.' It is ' with the permission of God ' that the first among angels, Gabriel, the revealer of the Word of God, from time to time became the mediator of spiritual communications. Angels are messengers of God who do his pleasure, but they have never walked on earth.

It is the crown of Islam that its author associates himself with originally, not with Pauline christianity.

NEBULAR HYPOTHESIS—HOW TESTED. This hypothesis may be tested in the following manner. The time of revolution of each of the planets ought to be equal to the time of rotation of the solar mass at the period when its surface extended to the given planet. Let us then suppose the sun's mass to be expanded until its surface extends to the orbit of Mercury. If we compute the time of rotation of this expanded solar mass, we shall find it to be nearly four months, which corresponds with the time of revolution of Mercury. If we suppose the sun's mass to be farther expanded until its surface extends to each of the planets in succession, we shall find by computation that the time of rotation of the expanded solar mass is very nearly equal to the actual time of revolution of the corresponding planet.

So, also, if we suppose the earth to be expanded until its surface extends to the moon, we shall find by computation that its time of rotation corresponds nearly with the time of the revolution of the moon. In like manner, if we suppose each of the primary planets to be expanded until its surface extends to each of its satellites in succession, we shall find that its computed time of rotation is very nearly equal to the actual time of revolution of the corresponding satellite.

Books, Pamphlets, Exchanges.

SUPERNATURAL GENERATION. Compiled from inaccessible works of that learned writer and scholar, the late Thos. Inman, M. D., but his writings were designed for the few. His works solve many problems in the realm of esoteric physiology. They form valuable commentaries to those who can see beneath the surface, of several Rosicrucian works, among such being The Count of Gabalis, first brought to public notice by Hargrave Jennings, and is now being translated and edited in three separate parts with an elaborate introduction by John Yarker, F. S. S., Manchester, England. 100 copies will be directly issued if subscribers respond to guarantee cost of production at the special net price of five shillings and six pence, or about $1.35. Unsubscribed copies, one guinea each. Send orders to Robert H. Fryar, Bath, England. Ready shortly.

MYSTERIA. History of the Secret Societies and Mystic Rites of Ancient Religions (Eleusinian, Dionysiac, Orphic, etc.) and Mediæval and Modern Secret Orders (Knights Templar, Freemasons, Rosicrucians, etc.). By Dr. Otto Henne Am Rhyn, State Archivist of St. Gall, Switzerland. New York, 1895. No 2, of Bookshelf Series; 50 cents a copy; June, 1895; pp. 240. This book and *The Popular Odd Fellow* for 1896, together for 60 cents. Address John W. Bourlet, Concord, N. H.

"OLD DIARY LEAVES." The True Story of the Theosophical Society from it organization in New York, October 30, 1875, down to the present time, in a volume of 483 pages. Illustrated; octavo. Published by G. P. Putnam's Sons, New York, 1895. Also issued in London and Madras simultaneously. Price, eight shillings or $2.00. Address orders in America to G. P. Putnam's Sons, New York City.

THE ORACLE. Exponent of West Gate Philosophy. A monthly Journal of Progress. Dedicated to the People of High Ideals. Edited by Charles H. Mackay, founder of the West Gate Brotherhood. Sample copy, five cents. Address THE ORACLE, 110 West Concord Street, Boston Mass.

DUDLEY LEAVITT'S FARMER'S ALMANAC. Centennial Number for 1896. Published by Edson C. Eastman, Concord, N. H. Sent by mail on receipt of ten cents. For sale at all the leading bookstores in New England. First published in 1797, and every year since. The 100 numbers are a mine of curious information covering a century of history. Dudley Leavitt was born at Exeter, N. H., May 23, 1772; died at Meredith, N. H., September 15, 1851; aged 79 years. At the time of his death he had his almanac calculated and prepared five years in advance. This centennial edition contains a portrait of Dudley Leavitt, a cut of his house, and a sketch of his life by Hon. J. B. Walker of Concord, N. H. An illustrated sketch of Dudley Leavitt was also published in the *Daily Union*, Manchester, N. H., September 18, 1895; the same also appeared in the *Belknap Republican*, Lakeport, N. H., October 11, 1895.

THE FLAMING SWORD. A sixteen-page monthly, radical, rational, and racy reform paper; edited by a staff of able writers. A revolutionizer of thought. Send for a sample copy. Guiding Star Publishing House, Washington Heights, Chicago, Ill.

Publications, Exchanges, Etc.

THE CHALDÆAN ORACLES. Edited and revised by Sapere Aude, with an introduction by L. O., being Vol. VI of the "Collectanea Hermetica," edited by W. W. Westcott, M. B. The Theosophical Publishing Society, 7 Duke St., Adelphi, W. C., London, Eng., 1895. This edition of the Oracles is based on Cory, Taylor, and Stanley. The Chaldæan Oracles are of great interest to all modern theosophists and students of the Eastern religions, and they will welcome this contribution to the literature now needed to elucidate and explain them. The Avesta Philosophy can be traced to the same source. The more one studies these old Logia, the more one is convinced that they breath the large spirit and conceptions that are enshrined in the whole literature of the ancient eastern races. The occult student should possess all these handy hermetic volumes. Price three shillings net. (See fourth page of cover, February *N. and Q.*, 1895, for prices).

STUDIES IN OCCULTISM. A series of reprints from the writings of H. P. Blavatsky. No. 1 contains Practical Occultism, Occultism versus the Occult Arts, The Blessings of Publicity. No. 2 contains Hypnotism, Black Magic in Science, Signs of the Times. No. 3 contains Psychic and Noetic Action. No. 4 contains Kosmic Mind, Dual Aspect of Wisdom. No 5 will contain Esoteric character of the Gospels. No. 6 will contain Astral Bodies, Constitution of the Inner Man.

Published by the N. E. Theosophical Corporation, 24 Mt. Vernon Street, Boston, Mass., 24mo. size, cloth, on the best paper, in clear type, well bound, price 35 cents single copy, or $1.50 for the six numbers. All of H. P. B.'s magazine articles on occultism are to be published in like style.

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THE THEOSOPHIST. A magazine of Oriental Philosophy, Art, Literature, and Occultism. Conducted by H. S. Olcott. Published by the Proprietors at the Theosophical Society's Headquarters, Adyar P. O., Madras, India. Vol. XVII began with October, 1895. Subscription price, annual, $5.00 in advance. Back numbers and volumes may be obtained at the same price. Vols. I to VI are quartos; Vols. VII to XVI are octavos. 64 pp. monthly. "There is no religion higher than Truth," the motto of the Maharajahs of Benares. A concise and complete account of the theosophical movement under the head "Old Diary Leaves" is now being published, in a series of chapters. A supplement with each number gives a full account of the activities of theosophy throughout the world.

MISCELLANEOUS

NOTES AND QUERIES

A MONTHLY MAGAZINE OF

HISTORY, FOLK-LORE, MATHEMATICS, MYSTICISM, ART, SCIENCE, Etc.

Vol. XIV. MARCH, 1896. No. 3.

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SCIENCE OF THE SOUL. A Science Demonstration of the Existence of the Soul of Man as His Conscious Individuality Independently of Physical Organism; of the Continuity of Life and the Actuality of Spirit Return. By Loren Albert Sherman. 8vo. pp. 414. Cloth. The Sherman Company, Publishers, Port Huron, Michigan, 1895. Here is a book to be read and then judged from the evidence that it contains on the important question of the Soul's existence and continuity. Why do we doubt? Simply because we ourselves do not experience the reality of it? We want evidence. Yea, we want to feel that it only must be so so, but is so. Every one should and can feel so. Obtain and read this book, not only once but twice, thrice, and then will you realize the force of the words, "I have many things to say unto you, but ye cannot bear them now." The voice within will speak in language to be understood without ears to hear. *The Soul.*

Books for Sale.

THE NEW HAMPSHIRE BOOK: Being Specimens of Literature of the Granite State. Pp. 591. Cloth. Nashua, N. H., 1842. $1.50.

The Source of Measure. Key to the Hebrew-Egyptian Mystery. By J. Ralston Skinner. Second edition, with supplement. Octavo, Cloth; $5.00, by mail postpaid.

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Man and his Many Changes. By George Corfe, M. D.

MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"That only can be immortal which has existed from eternity."—BUCHNER.

VOL. XIV. MARCH, 1896. No. 3.

A Lost Fragment.

The following chapter is taken from the Addenda, with the above caption, of a work, published in Glasgow, Scotland, 1884, entitled "Palingenesia : or, The Earth's New Birth. By Theosophia, a Minister of the Holies, and Ellora, a Seeress of the Sanctuary. 'Behold, I make all things new.'"

And on the morrow, as they were coming from Bethany, Peter was hungry, and seeing a figtree afar off having leaves thereon, he came if haply he might find fruit, and when he came to it he found nothing but leaves, for the time of figs was not yet. And Peter was angry and said unto it. No man eat fruit of thee hereafter forever. And some of the disciples heard of it. And the next day, as Jesus and His disciples passed by, Peter said unto Jesus, Master, behold the tree which I cursed is green and flourishing, wherefore did not my word prevail ? Jesus said unto Peter, Thou knowest not what Spirit thou art of. Wherefore didst thou curse that which God hath not cursed ? And Peter said, Behold, Lord, I was hungered, and finding leaves and no fruit, I was angry and I cursed the tree. And Jesus said, Knewest thou not the time of figs was not yet ? Behold, the corn in the field which groweth according to its nature—first the shoot, then the stalk, then the ear, then the full corn in the ear,—wouldst thou then be angry if thou camest at the time of the tender shoot or the stalk, and didst not find the corn in the ear ? And wouldst thou curse the tree which, full of buds and blossoms, had not yet ripe fruit ? Verily, Peter, I say unto thee, one of my Twelve shall betray Me and utterly fail, and his place shall be filled up by another ; and another of my twelve, even thou, Peter, shall deny Me

thrice in thine anger with curses, and swear that thou knowest Me not ; but thou will repent and grieve bitterly, because in thy heart thou lovest Me, and thou shalt be a Rock and I will raise thee above My twelve, and thou shalt be the Servant of servants, and the keys of the Church I will give thee, and thou shalt feed My sheep and My lambs; and another shall come and fill thy place among My twelve, and he shall teach many things hard to be understood, but he shall spread My Gospel among the Gentiles with great zeal. But thou ahalt fill My place, and to thee and to those who succeed thee shall I give the keys of the kingdom, and they shall feed My sheep and be My vicegerents upon earth. But there shall arisc men among them of whom some among them shall love Me even as thou, who being hot-headed and unwise, and void of patience and lovers of themselves, shall make alliance with the Powers of the Earth and shall curse thase whom God has not cursed, and persecute them in their ignorance, because they cannot yet find in them all which they would find, and they are unable to receive all they ould teach ; and in their days I, Jesus, shall be crucified afresh and put to open shame, for they shall profess to do things in My name. And Peter said : Be it far from Thee, Lord. And Jesus answered : As I shall be nailed to the Cross so also shall My Church in those days, for she is My Bride and One with Me. But the day shall come when this darkness shall pass away and the true Light shall shine ; and one shall sit on My throne on earth who shall be a man of Truth and Goodness beyond all others, and he shall be filled with wisdom, he shall rule My Church by a fourfold Twelve and by a Seventy as of old, and that only which is true shall he teach ; and My Church shall be filled with Light and give light unto all nations of the earth ; and there shall be one pontiff sitting on his throne as a King and a Priest, and his throne shall endure and not bc shaken, for it shall be founded on Truth and Equity, and light shall come to it and go forth from it to all the nations of the Earth, and the Truth shall make them free.

JUDAS AND MR. FERGUESON. Judas, in Part II of *Absalom and Achitophel*, most of which was written by Tate, is meant for Mr. Fergueson, a non-conformist, who joined the Duke of Monmouth, and afterwards betrayed him.

> " *Shall that false Hebronite escape out curse—*
> *Judas, that keeps the rebels' pension-purse ;*
> *Judas, that pays the treason-writer's fee ;*
> *Judas, that well deserves his namesake's tree.*"

" *Nature's ways are always determined by what is most feasible.*"-STEARNS.

Joseph and Jesus.

Joseph was a shepherd. Gen. xxxvii, 2.
Jesus was the Good Shepherd. John x, 11.
Joseph was sent by his father to seek his brethren. Gen. xxxvii, 13, 14, 16.
Jesus was sent by His Father to seek and save His people. John iii 16-17.
When Joseph's brethren saw him coming they sought to slay him. Gen. xxxvii, 20.
When Jesus came on earth, the Jews, His people, sought to kill Him. Matt. ii, 20.
Joseph was put in a pit and raised from it. Gen. xxxvii, 28.
Jesus was put in a tomb and raised from it. Matt. xxvii, 59-60.
Joseph was sold for twenty pieces of silver—the price of a slave under age. Gen. xxxvii, 28.
Jesus was sold for thirty pieces of silver—the price of a slave of full age. Matt. xxvi, 15.
Joseph was carried down into Egypt. Gen. xxxix, 1.
Jesus was carried down into Egypt. Matt. ii, 13-14.
Joseph was tempted by Potiphar's wife. Gen. xxxix, 7.
Jesus was tempted by Satan in the Wilderness. Mark i, 13.
Joseph was condemned by a false witness and put in prison. Gen. xxxix, 19-20.
Jesus was condemned by false witnesses and put to death. Matt. xxvi, 59-60.
Joseph was put in prison with two prisoners ; one is saved, the other hanged. Gen. xli, 2-3 ; xli, 22.
Jesus was crucified with two prisoners ; one He saved, the other was hanged. Luke xxiii, 39-43.
Joseph became Governor, Ruler and Saviour of his people in Egypt. Gen. xli, 6 ; xli, 43.
Jesus was Governor, Ruler and Saviour of his people on earth. Matt. ii, 6.
Joseph was thirty years old when he began his public ministry. Gen. xli, 46.
Jesus was thirty years old when He began His public ministry. Luke ii, 23.
Joseph was blessed with a spirit of wisdom, and the Lord made all that he did to prosper. Gen. xli, 38-39 ; xxxix, 23.
Jesus was blessed with a spirit of wisdom, and the pleasure of the Lord prospered in His hand. Luke ii, 40 ; Isa. liii, 10.
Joseph went about doing good, laying up food for the famine. Gen. xli, 46-49.

Jesus went about doing good and healing the sick. Matt. iv, 23-24.
Joseph's people had to come to him for their temporal food. Gen. xlii, 3-10.
Jesus' people all have to come to Him for their spiritual food. John vi, 48-51.
Joseph knew his brethen; they did not know him. Gen. xlii, 8.
Jesus knew His disciples; they did not know Him. Luke 16-24.
Joseph gave to his people freely, without money or price. Gen. xlii, 25.
Jesus gave to his people freely, without money and without price. Isa, lv, 1.
Joseph's brethren all had to bow down to him. Gen. xlii, 6.
Jesus' people all have to bow to Him. Phil. ii, 10.
Joseph was one of twelve brethren, the Patriarchs. Gen. xlii.
Jesus had His twelve disciples, the Apostles. Matt. x, ii.
Joseph made himself known to his brethen after they supposed him dead. Gen. xlv, 1.
Jesus made Himself known to His disciples after they had seen Him laid in the tomb. Luke xxiv, 36-40.
Joseph said to them, "I am Joseph your brother, whom ye sold into Egypt." Gen. xlv, 4.
Jesus said to His disciples, "It is I, myself; handle me and see." Luke xxiv, 39.
Joseph forgave his brethren their trespasses. Gen. xlv, 3-8.
Jesus forgave His people their sins. Matt. ix, 2-6.
Joseph had a beloved brother, Benjamin. Gen. xliii, 29-30.
Jesus had a beloved disciple, John. John xiii, 23.
Joseph wept over his brethren. Gen. xlv, 15.
Jesus wept over His people. Luke xix, 31.
Joseph dined with his twelve brethren, he the twelfth. Gen. xliii, 16
Jesus supped with his twelve Apostles. John xiii, 14.
Joseph loved his father and nourished him. John xlvii, 11-12.
Jesus loved His Father and obeyed Him. John xv, 10.
Joseph was blest by his father. Gen. xlix, 22-26.
Jesus was blest by His Father. John iii, 35.
Joseph's father received his son as from the dead. Gen. xlvi, 30.
Jesus' Father received His Son from the dead. Matt. xvi, 19.
Joseph had been a man of sorrow in the pit. Gen. xlii, 21.
Jesus was a man of sorrow in the garden. Isa. liii, 3; Luke xxii, 44.
Joseph's garments had been stained with blood. Gen. xxxvii, 31.
Jesus' garments were stained with blood. John xix, 33.
Joseph's life seems to be without blemish. Gen. xxxix, 2 6.
Jesus' life was without blemish. 1 Pet. ii, 22.
Joseph was clothed in fine linen. Gen. xli, 42.
Jesus was wrapped in fine linen. Matt. xxvii, 59.
Joseph's bones were raised from the grave and carried up to the earthly Canaan. Gen. l, 25.

Jesus arose from the grave, and was carried up to the heavenly Can aan. Luke xxiv, 51.

Joseph was raised from the prison to a post of honor and power Gen. xli, 40-43.

Jesus was raised from the grave and crowned with glory and honor Heb. ii, 9.

Jesus' earthly or reputed father's name was Joseph. Matt. 1, 18.

The man who begged the body of Jesus and laid it in his own tomb was named Joseph. Matt. xxvii, 57-60.

When Simeon saw the young child, Jesus, he said, "Now let me die, or depart in peace." Luke ii, 29.

When old Jacob saw his son Joseph, he said, "Now let me die, since thou art yet alive." Gen. xlvi, 30.—*J. E. C., in Watchman and Reflector.*

THREE WISE MEN. A correspondent, over the *nom de plume* of "MASON," asks some questions for information as to several degrees, the divisions of Masonry, and so on. Masonry is divided differently in different countries. In the United States, we have Symbolic, Capitular, Cryptic, and Chivalric Masonry. The Ancient and Accepted Scottish Rite is divided into five bodies, namely Lodge of Perfection, 1° to 14°; Council of Princes of Jerusalem, 15° to 16°; Chapter of Rose Croix, 17° 18°; Council of Kadosh, 19° 30°; Grand Consistory, 21° to 32°. Supreme Council, 33°. We advise this correspondent to procure the following books and read up on Masonry.

"Moore's New MasonicTrestle-Board," Parts I and II. By Charles W. Moore. Boston, 1856.

"Cryptic Masonry, a Manual of the Council," by Albert G. Mackey. New York, 1874.

"Monitor of the Ancient and Accepted Rite." By E. T. Carson. Cincinnati, 1858.

"The Templars' Chart, containing Thirty Ineffable Degrees." By Jeremy L. Cross. New York, 1853.

"The Shibboleth; A Templar Monitor." By George C. Connor. Nashville, Tenn., 1893.

He should read the biblical history of King Solomon and his temple; Moses and the tabernacle. Also read I Esdras, chapters i and ii.

ORMSBY MCKNIGHT MITCHEL. In reply to "ALICE" we will say that the surname of the astronomer Mitchel is spelled with one "l" (XIV, p. 8). Several of the modern scientific works spell the name with double l, among them are "Origin of the Stars," by Jacob Ennis.

Corpuscular and Undulatory Theories.

Since the days of Newton, until very recently, scientists have been divided, in regard to the manner in which light is transmitted through space. Two theories were propounded; one called the *Corpuscular*, the other, the *Undulatory*. The former assumes that light consists of extremely minute particles or corpuscles, projected from luminous bodies, with immense velocity; that such particles impinge upon the optic nerve and produce the sensation of seeing. The Undulatory theory claims that all space is occupied with a substance hypothetically called Ether, extremely rarified and elastic in its nature; that the molecules of luminous bodies, being themselves in a constant state of tremulous agitation, impart the same to the adjoining molecules of ether; that this jar or vibration is transmitted from molecule to molecule, forming a wave; that the displacements of the molecules in a wave are not that of extension from and compression toward the point of their origin, but in circular forms, whose planes are transverse or perpendicular to the line of motion of the wave; that the wave thus formed travels through the ethereal space with the immense velocity of 185,420 miles per second, which is over 660 thousand times swifter than the tidal wave of the ocean, and over 820 thousand times the velocity of longitudinal sound-waves. It is still further assumed that a white luminous body forms a continuous succession of mixed waves, varying in length, from 37,640 to 59,750 waves in one inch; that the longer waves are formed more slowly that the shorter ones, but travel with the same velocity; that only 468 million of millions of the longer waves are successively originated in one second; while 727 millions of millions of the shorter ones are formed in the same time. It is also assumed that the variations of color are merely variations of wave-lengths, and the rapidity with which they are formed.

2. The Corpuscular theory is now generally discarded; it is found to be insufficient to account for many phenomena exhibited by light.

The Undulatory theory, when examined by the aid of mathematical analyses, renders a sufficient cause for nearly all the curious and complicated exhibitions, so wonderfully and universally manifested by the immense ocean of ethereal substance. Those outstanding phenomena not yet brought within the domain of analytical investigation, will undoubtedly yield, one by one, as research, in the exact sciences shall be extended.

3. In my future investigations, I shall adopt the theory of universal ether with two great and important modifications, namely:

I. That the ethereal matter, like all other matter, is subject to *Gravity*.

II. That the ethereal matter, like all other matter, possesses the quality of *Resisting and being Resisted.*

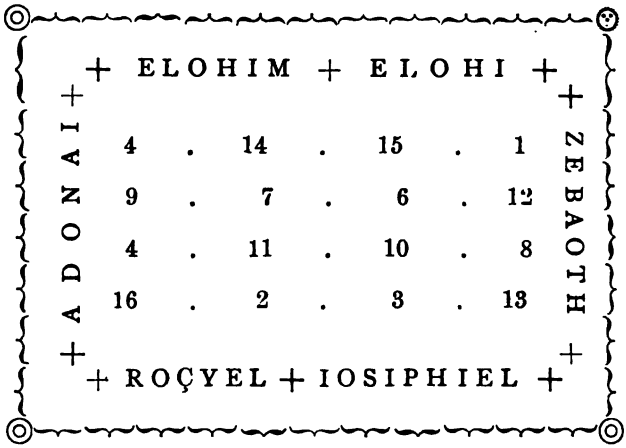
4. It has been almost universally assumed, without any substantial evidence, that the ethereal substance has no gravitation ; that it is uniformly distributed throughout space ; and that it manifests no resistance to moving bodies, revolving in or passing through it. In support of these assumptions, it is urged that, if the ethereal medium were possessed of gravity, it would collect in greater density around all stellar and planetay bodies, leaving the intermediate spaces in a comparatively rarified condition ; that it would necessarily resist all moving bodies in their orbits, bending them into curves of an inward spiral form, approaching nearer and nearer to the great central masses, around which they respectively revolve ; and that it would finally plunge the whole universe into irretrievable ruin. Such, undoubtedly, would be the consequences, if there were no antagonistic propelling force, to counteract or balance the resisting force.

5. A non-resisting substance is philosophically inconceivable. That which is non-resisting, when uniformly distributed, cannot possibly manifest resistance, when its particles are condensed to any assignable degree. If all the ethereal substance of nature were collected into one cubic mile, all other snbstance, by this vague hypothesis, would pass through it without the least resistance, as if the space were an absolute vacuum. Such an assumption, however unpopular, is unworthy a place in the annals of philosophy.

6. The observed decrease in the periodic times of Encke's comet, has, in some small degree, dissipated the idea that the ethereal medium is a non-resisting substance. Scientists are beginning to abandon, though reluctantly, this most unphilosophical and inconceivable notion. But it is difficult to free the human mind, at once, from popular traditional errors. It requires time to discipline and accustom the intellect to new fields of research. Consequently, there are some, even now, who cling with great tenacity to the absurd conjectures of former times, as though age had sanctified them, and made them true. Science, however, in its accelerated and triumphal march, cannot afford to wait for those timid, sluggish followers. " What is truth," is the inspiring watchword of the age ; it animates the bosom and is on the tongue of every lover of intellectual progress. — *Orson* Pratt, *Sen.*

VANITY FAIR. Vanity Fair was a fair established by Beëlzebub, Apollyon, and Legion, for the sale of earthly " vanities," creature comforts, honors, decorations, carnal delights. It was held in Vanity town and lasted all the year round. Christian and Faithful had to pass through the town, which they denounced, and were consequently arrested, beaten, and put into a cage. Next day, being taken before justice Hate-good, Faithful was condemned to be burnt alive.—*Bunyan's Pilgrim's Progress.*

AMULETS. There is an amulet against the plague still current in Germany, engraved as follows, on a thin silver plate :



The numerals added together, upward, across, or diagonally, give the sum 34; though why that number should have any special virtue is beyond our explanation. This tablet appears suspended over the head of Melancholy in A. Durer's famous engraving, which would seem to be a proof of its importance in his day. What it did there had long been a puzzle to many who had observed it. It virtues are set forth in a little tract " On Amulets," by J. Kerner.

TALISMANS. There are some peculiar derivations about words. Although the words talisman and amulet are usually confounded together, their proper meanings are entirely distinct. Talisman is but the corruption on the Arabian tongue of the Greek *Apotelesma*, the influence of a planet or sign upon the *native*. Hence, astrology is called *Apotelesmatike*. The influence of every degree in each sign was typified by a fantastic figure, or group, painted in the table of Myriogeneses. Hence, by natural transition the symbol itself usurped the name Apotelesma of the idea it was intended to portray. A talisman was therefore necessarily a sigil engraved in stone or metal. The talisman served both to procure love, and to avert mischief from its possessor. The latter alone was the object of the *Amuletum*, a word derived from *amolior*, " to do away with," or " to baffle."

Meeting of Antony and Cleopatra.

The arms of the proud Romam had triumphed over all ;
The eagle flew victorious o'er vanquished tower and wall ;
The chiefs of the Athenians, the sovereigns of the East,
Honored his haughty progress, his stately train increased.

While tribute here he levied, a crown he there bestowed,
What wonder that this Consul with pride of conquest glowed ?
What wonder, then, forgetting that I, whose proud blood came
From Cheops and Cephrenes, of Ptolemy's great name—

That I, upon whose bosom Love lay with pinions furled,
Had but to raise my eyelids to subjugate the world!
What wonder then, forgetting that I, of Pharoah's line,
Unconquered monarch, reigned by right yet more divine—

By right of woman's beauty, then crown for higher power!
Forgetting this, he summoned, and set apart an hour
When I to him should answer at Tarsus, on the plea
Of treason 'gainst the city—'gainst Rome conspiracy.

O Isis and Osiris! I heaped your altars high;
I fed the black bull Apis, laughing in triumph nigh,
And swore, by sacred Nilus, by Typhon, and each god,
To measure with the Consul my smile against his sword;

To make him feel that Egypt was queen in more than name,
And Cleopatra's sceptre more potent than his fame.
For, as in arms of Venus the fiery Mars lies still,
So that I knew this Roman would bow him to my will.

In galley bravely gilded, with sails of Tyrian dye,
And oars of silver sweeping to sound of melody,
Reclined on rich cushions, spangled with stars of gold,
Whose gleam my eyes' dark splendor outshone a thousand fold;

While rose and sank my bosom, e'en as the swelling tide,
In languid, soft pulsation ; loose tresses, ebon-dyed,
Fell heavy o'er the pillows, as drapery o'er me fell,
And veiled the curves voluptuous, which Cæsar loved so well;

Rare fragrance of burnt incense, with breath of cassia blent,
Perfumed the airs that fanned me, with passion eloquent.
More fair than Trojan Helen, I, Egypt's Empress, came
In all Astarte's glory, the Roman's pride to tame.

The head of the Triumvirs, he, proudest of the three,
Gazed on me but one moment, then bowed he down to me.
Like as the snows on Atlas down to the heated plain,
Beneath the rays of Phœbus, in torrents rush amain ;

So, melted by my beauty—the radiance of my smile—
He poured his soul before me, Enchantress of the Nile !
And, as that Nile uprises and floods the thirsty field,
So did I, Ethiop's sovereign, love to the Roman yield.

The blood of all the Pharaohs leaped through my veins like fire
When to my conquered captor I granted his desire.
As does the amorous sunbeam the dewy flower-cup sip,
Within his arms he held me, and feasted on my lip ;

Draining Love's sweet elixir, I sank in his embrace;
Then, with moist lips half parted, I gazed upon his face—
Lips breaking into laughter, blood-red with passion's fire,
Now curved with scornful triumph, now warm with strong desire—

Laughing that Roma's proudest lay captive in my arms,
Reveling in the lover won by my woman's charms.
Exulting that though Cæsar above his queen loved fame,
This more impetuous soldier my kiss alone could tame;

So, lighting flames far brighter than e'er on altar shone,
Till he, the world's great Tribune, knew but my will alone.
No stern, ice-blooded Cæsar, no calculated lord
Weighing 'gainst Cleopatra his honor and his sword—

But Antony, a hero, for whom my crown and throne
Were doubly worth the losing so that *his* love were won!
Like very gods we feasted; the sparkling wine outpoured;
Still sacrificed to Bacchus, as Eros we adored.

Wrapped in his warm embraces, while Sirius lit the dome,
What cared I then for Egypt, or what cared he for Rome?
He held—Rome's haughtiest Consul—*this*, every boon above,
By my rich kiss made royal, immortal by my love.

My fragrant breath inhaling, while e'er inflamed anew,
The frenzied blood sent molten his throbbing pulses through.
Half maddened by the rapture, his touch's magic charm,
I clasped, and kissed, and held him, to fire, delight, and calm.

So lay we, steeped in pleasure, till dawn had veiled the stars,
I yielded love like Venus to him, my Roman Mars,
Until the war-note summons died midst soft music rare,
While breath of lotus-blossom grew faint on odorous air;

Till he, who came to conquer, lay conquered by my side—
Gave up for Cleopatra, the world, his fame, his bride.
Of all my glorious triumphs, this shall their lustre dim;
He, Latium's conquered Consul, *I* conqueror of him!

TAOUISM. "Heaven is great. Heaven reaches to an immeasurable distance. The Taou is greater; for as we have already seen, it is the origin of Heaven and Earth; the Taou is above all. Man follows the rule of the Earth; the Earth follows that of Heaven; Heaven follows the rule of Taou; and Taou follows no rule but his own."

"In the production of things, Heaven gives all increase according to their capacity."

"The power of Heaven alone is without limit; that, we may say, is the prerogative of Heaven."

"That which is ordered of Heaven is called 'nature.'"

"In regard to what is evil, may Heaven preserve me from it."

"Heavenly virtue is said to be a thing from High Heaven."

"At fifteen, I understood the Ming, or the 'Rule of Heaven.'"

GRAND THEORY. The following twelve propositions are promulgated in a pamphlet entitled "Grand Theory; Progression of Mankind, Animals, and Plants," by Rowley Patterson. He offers one hundred dollars reward to any person, or association of persons, demonstrating that it is not true. His address is Dansville, N. Y.:

1. That man was created a man and always will be a man. That he never was an angel, devil, nor animal, and never will be.

2. That he commenced his career in the Solar System on the smallest asteroids, and smallest moons, and has passed from them to the next larger planets until he was placed on the earth; that he will hereafter pass to other planets as they become fit for him to occupy, until he has made the rounds of the Solar System.

3. That the millenium will be held on some one of the giant planets, probably Saturn.

4. That the final judgment must take place on the planet Jupiter.

5. That this star cluster will be melted down with fervent heat; that the Solar System, including this earth, it being a part of this cluster, will also be melted and become a vast Nebula as it was before the creation.

6. That the human family will, after the judgment, go to a new star cluster and live on a new earth; that they will have heavens surrounding them, or in other words, a new sky. That everything there will be far grander and pleasanter than it is on this earth.

7. That the law of Love will be substituted for the present law of Force.

8. That the great change of our ideas and practices will be brought about in and easy and natural way, namely: precept and example given by celestial beings on the different planets as they become fit to be inhabited; thus, each planet, when it has cooled off enough becomes a school for the human family.

9. That mankind will not stay to all eternity on the new earth, but will still further develop and pass on to another new star cluster, or universe, and so continue to travel throughout infinite space.

10. That space is finite and is occupied by an infinite number of star clusters and Nebulæ.

11. That the human family never can throughout eternity inhabit all the different star clusters, or universes.

12. That they never can progress so as to completely completely comprehend the plans and purposes of the great God of the universe.

QUESTIONS.

1. Herbert Spencer closes his essay on "The Nebular Hypothesis" with the following words:

"Those who hold it legitimate to argue from phenomena to noumena, may rightly contend that the Nebular Hypothesis implies a First Cause as much transcending 'the mechanical God of Paley,' as this does the fetish of the savage."

Will some reader explain the single quoted words? X.

2. What was the title ef John Kepler's book about which he is reported to have uttered the following, after he had discovered his well-known "three laws"?

"Nothing can restrain me; I yield to the sacred frenzy. I dare ingenuously to confess, that I have stolen the golden vossels of the Egyptians, and will build of them a tabernacle to my God. If you pardon me, I rejoice; if you reproach me, I can endure it; the die is thrown, I write a book to be read; whether by the present or future, ages, it matters not. It can wait a century for a reader, if God himself has waited six thousand years for an observer." X.

3. Laplace is reported to have compared many astronomical cycles together, and re-computed some from different data, and fixed upon the year 1250 for a universal epoch, the vernal equinox of that year to be the first day of the first year. What were his chief data, and why was it not accepted and adopted in place of the present uncertain Christian era? RADIUS.

4. Prof. Seyffarth is reported as saying that the true Phœinx of the ancients was nothing more nor less than the planet Venus, and that its combustions were transits of Venus. Where can the detailed account be found; and what other explanations have been given of this fabled bird? RADIUS.

5. Prof. Pliny Earle Chase in a paper on "Fundamental Propositions of Central Force," read before the American Philosophical Society, July 21, 1876, refers to "Obermayer's Law" of friction-coefficients of permanent gases; of "Peirce's Constants of Quantity of Motion"; and of Oliver's Æsthetic Theorem." In what work can the æsthetic theorem be found? F. C. D.

6. A report of the "Plateau Experiment," made at the Smithsonian Institution, speaks of it, as follows:

"No thoughtful man can witness its trial without feeling that his mind may be standing at the very threshold of creation."

What is the Plateau experiment? Describe it. L. W.

The Future of Islam.

BY ERNEST DE BUNSEN, LONDON, ENG.

We have tried to indicate in general outlines the relations between Islam and aboriginal Christianity. We believe to have done so without prejudice, according to the acknowledged principles of scientific investigation, and with an eye to peace and good will among the religions of mankind, we now consider the important question whether the place which Mahomedan states occupy in the civilised world is that which is due to the fact that Mahomed has revived and applied to changed circumstances the doctrinal system which Jesus and the Apostles at Jerusalem had promulgated before Pauline opposition during the nine years preceding the conversion of Paul to the Essenic gnosis applied to the doctrines of Jesus, and in direct opposition to the same. For general terms our answer to this question must be that Mahomedan states have by various circumstances been prevented from encouraging that intellectual and social progress without which Islam cannot fulfil its high destiny. These have been the chief hindrances to such a progress as the doctrines promulgated by the prophet of Arabia must have been intended to bring about.

In the first place it is wrongly assumed that the words of Mahomed have been correctly reproduced in the Korân; it is an undeniable fact that he never ordered a collection of his sayings to be composed; he would have protested against the assumption that whatever he taught was new and revealed, and that, for this reason or any other, a book was necessary which should be regarded as a forever binding code of laws. Mahomed must have known that the founder of the prepaulinic religion, that Jesus would have protested against that amalgamation of two essentially different traditions which forms the basis of the New Testament, as a whole. Neither Jesus nor Mahomed have left anything in writing. Mahomed would not have sanctioned a book for religious use without frequent references to the best authenticated sayings of Jesus, such as were transmitted by Scriptures in the possession of Ebionites, and by their verbal tradition. For it cannot any longer be doubted that prepauline Christianity formed the basis of Mahomed's teaching. It may, therefore, be asserted that Mahomed regarded as the most genuine and most important sayings of Jesus those contained in the sermon on the mount, the parables about the kingdom of heaven on earth, the prayer which he taught his disciples, and perhaps the words which he addressed to them in secret, some of which Mahomed may have believed to be recorded in the fourth Gospel. There is nothing in the most genuine sayings of Jesus which could have been construed as favoring any of Paul's peculiar doctrines, which were rejected by the Ebionite Chris-

tians, and thus by Mahomed. Mahomed's teaching, even as later recorded or indicated in the Korân, shows a harmony with the results of scientific Biblical investigations which cannot be regarded as a chance coincidence. If this remarkable general agreement could be explained by human design, not by the trustworthiness of Ebionite tradition, based on aboriginal Christianity, the Korân would point, in a prophetical sense to those results of Biblical criticism, unknown even two centuries ago, without which the various Scriptures forming what is wrongly called the Book, would have remained for all, what the Bible is for millions, a sealed book of mysteries.

Only by the application of scientific principles it has become possible to excavate the foundations of prepaulinic Christianity and thus of the Korân. If it be objected that some of the doctrines conveyed by the sermon on the mount, such as the injunction to love the enemy and to be peacemakers, have not been practised by the followers of Mahomed, Christians have to reproach themselves in like manner. The Muslim will be able, it is hoped, not only to read and explain the Korân according to its ' tone reading,' as it is recommended in this book, but also to have a feeling heart for the incomparably sublime prayer which their Lord Jesus addressed to the One God. Muslims will recognize the Lord's prayer as a prayer for the Divine 'direction' of humanity, a prayer for the submission, resignation or Islam of the human will to the will of God. The time may come when Mahomedans will teach that prayer in their schools, repeat it in their mosques and at their private devotions. Mahomed may well have been afraid that by the word 'Father' which in the Korân is never applied to God, his unenlightened followers might be misled into the belief that, in a literal and fleshly sense, man can be a son of God. The Muslims will remain in perfect accord with the doctrines of the Korân if they pray, with their Jesus the Messiah, 'Our Father which art in heaven.'

The ' name' of God, said to have been 'in' the angel accompanying the Israelites in the wilderness, means the holy spirit of God, whom Gabriel brought to Mary and to Mahomed. According to the Korân God himself 'breathed' of his spirit into Jesus, and various passages mysteriously indicate that Mahomed was under the influence of the Spirit. He must have known, through the Ebionites, that Jesus had taught the innate presence of that Divine power in man, though Israel's rulers had kept this fact in secret. If Mahomed had promulgated this doctrine of Jesus, he would not have been understood by his followers. Therefore the Korân states no more than that it is by the Spirit, as is implied, ' God sends down of his grace on whomsoever of his servants he wills.' That grace, that spirit was sent to Mahomed as it was to Jesus, the ' holy ' son of Mary. The Korân indicates that Jesus performed miracles ' with the permission of God.' The recorded fact that contemporaries of Jesus likewise cast out devils by the

spirit of God, Mahomed must have known, and if, as far as we know, he did not refer to this important circumstance, this may be explained by the ignorance of the people. Nothwitstanding the Korân's apparent silence on the indwelling of the spirit in man, as Jesus was the first to teach by word and deed in Israel, Muslims will not act contrary to Mahomed's implied doctrine on the Spirit when they pray, as Jesus did, ' hallowed be thy name.' The meaning of these words would remain essentially the same if Mahomedans prayed, 'hallowed be the name of Allah.' The Muslim believes that he must be resigned to the will of God, and therefore he can give expression to his ancestral faith by the words of the prayer which Jesus taught to his disciples : 'Thy will be done as in heaven so on earth.' Mahomedans, Jews and Christians, in future all men, will pray to God for the daily bread, food for body and soul. Like Jesus, Mahomed has taught that God forbids sin, and that men are to forgive trespasses. With Jesus Mahomedans will pray: 'Forgive us our trespasses as we forgive them that trespass against us.' To pray for the continuity of Divine guidance is to pray that man may never be forsaken by the Divine enlightening power, by which a spiritual communion can be established between man and God. Without this sacred monitor within himself, man would be exposed to the temptation of following his own will. This is the meaning of the words, 'Lead us not into temptation, but deliver us from evil.' It will be nothing new for the followers of Mahomed to pray with Jesus, 'Thine is the kingdom, the power and the glory, forever and ever.'

It is a striking confirmation of our theory that antipaulinian Ebionite Christians instructed Mahomed in the general truths of aboriginal or prepaulinic Christianity, to find that the prayer which Jesus taught his disciples, whilst not containing the slightest references to the later, introduced new doctrines of Paul, may be said to form the foundation for the doctrines of Mahomed, even as after his death recorded in the Korân. That prayer must have been taught to Mahomed by the Ebionite Christians of Syria. Mahomed will have regarded it as the utmost value, for what it contains as well as for that which it excludes. We do not fear to err by submitting, that Mahomed often repeated the prayer of 'Our Lord Jesus Christ, son of Mary,' that it was for him a guidance and a comfort, and that he regarded its author as being at the head of those whom Mahomed called his 'associates above.' Followers of Mahomed ! 'Rise to the conviction that Mahomed, like Jesus, preached aboriginal or Jewish Christianity in all its essential points,' that the Korân, like the prayer of Jesus, absolutely excludes what has been wrongly called, during nearly two thousand years, the Christianity of Jesus. We venture to assert that those be excluded from the predtcted trial, from this foretold will, who have striven to preserve the Jewish Christianity which was preached

by Jesus and Mahomed, instead of having been misled into the blind acceptance of a gnostic Christianity of oriental origin, never recognized by Judaism, byJesus nor by his chosen apostles, and firmly opposed by Islam. Which will be the land promised by the Psalmist to the righteous, or Muslim, who shall inherit it and dwell therein forever? It will be the holy land from the Euphrates to the Nile, said to have been promised to Abraham; Israelites with Islamites and many from other nations will there live peaceably together, in spiritual unity without uniformity.

Only a revision and partial reform will be required with regard to the five foundations or pillars of practice in Islam. The recital of the Kalimah or creed: 'There is no Deity but God, and Mahomed is the Rasûl or Apostle of God,' wil lremain an unaltered institution; for the Korân constantly connects Mahomed with the previous apostles, above all with Jesus the Messiah. The Sulât (Salat) or prayer will remain 'the pillar of religion.' The partial ablutions ordered to precede prayer will be explained as symbols of the spiritual purity which the Muslim strives to attain. The Ramazan or month of fasting stands in connection with similar Jewish and Christian rites. The Zaka't, literally 'purification,' the legal alms or poor rate, is an admirable provision for the poor. The yearly Mahomedan pilgrimage, not obligatory, and undertaken only by those in easy circumstances, if freed from all superstitions, will be in future a true symbol of the brotherhood of mankind. Under the protection of efficient arrangements, it will help to establish that progress, based on liberty, equality, and fraternity, which was the most sacred aim of Mahomed's mission. With regard to the house of God, the ideal of Mahomed was that to which Isaiah and Jesus referred, 'a house of prayer for all people.' As a matter of fact, the Mahomedan is not forbidden to worship in a Jewish synagogue or in a Christian church. The apostle who destroyed idolatry wherever he could do so, had it not in his power to remove all idolatrous practices at the Kaaba and in other places. He cannot have wished to prevent, even if he could have done so, a future development and reformation in Islam. The principles of Islamic reform which we are indicating are either expressed or implied in the Korân and by living tradition.

To the progress of Islamite nations the present position in which woman is placed offers a serious hindrance. Unlimited polygamy probably prevailed among the Arabs prior to the promulgation of Islam, and it would have been impossible for Mahomed to provide efficient remedies against the accumulated evils of polygamy. As regards his own example, we are of opinion that, if Khadija had survived Mahomed, his faithfulness to her would have made of his life a a protest against polygamy. Respecting his marriages after Khadija's death, they ought to be considered from the most humane point

of view, after duly weighing extenuating circumstances. Apart from the degradation of woman by polygamy, her social position is better than it has been generally acknowledged in Europe. It is not true that according to the faith of Islam women have 'no soul;' passages in the Korân prove the contrary, and it is a fact that the religious position of Moslem women is not inferior to that of Moslem men. Professor Leitner, who has lived the greater part of his life among Mahomedans, and based his critical examination of Islamic schools on about 6000 school reports, asserts that 'nothing except perhaps the Hindoo family-life in the higher castes, can exceed the respect, tenderness, purity and legitimate influence of women in the Mahomedan household. Mahomedan women are in possession of greater legal rights than are possessed by English women, even since the Married Women Property Act of 1882. With regard to the veil, it was not introduced by Khadija, yet the traditions about her gave a special sanction to it. It is said that she was told by Warakah, an angel of light, would flee on beholding unveiled woman, and that therefore when she saw an angel fly away whilst she took off her veil, she felt convinced that it was Gabriel who had appeared to Mahomed. It was believed that the veil prevents evil spirits from doing harm. This superstitious idea may have stood in some connection with the rabbinical explanation of Genesis VI about the sons of God seeing the daughters of men, that they were fair.

Another hindrance to the progress of Islam lies in the want of a suitable education for the lower and middle classes. A carefully composed extract from the Korân, aalso translated in other languages, similar to the Bible extracts now demanded in parts of Protestant Germany, with annotations pointing out its innermost germ, and a popular epitome of the world's history, the elements of the comparative science of religions, the laws of nature, love towards all men, kindness to animals, love of truth, cleanliness and sanitary science ought to be taught to the followers of Mahomed by the best attainable teachers, irrespective of their nationality or creed. Thus enlightened, the people of Islam will be saved from the consequences of superstition, and soon understand the necessity of not regarding the Korân as a compendium of revelations. It was inevitable that the people of Islam should fall into this great mistake, since during preceding centuries a similar position has been assigned to the Scriptures collected in the Bible. This great and misleading error has only during the last centuries begun to be corrected by applying to the Bible the principles of critical investigation, thus proving, though not yet to all Christians, that these scriptures may be explained to contain God's word, but that they are not the word of God. This lamentable error among Christians ought to be a warning to the people of Islam. Another effect of suitable general education among Mahom-

edans, greatly to the advantage of those Christians who are a verse to the persecutions of Jews, will be the disappearance of the still legally secured inequalities, between different nationalities, between persons of different ranks and creeds, and the abolition of slavery.

Centuries before Mahomed the Jewish law against slavery has been set aside, according to which 'he that stealeth a man (an Israelite?) and selleth him, or if he be found in his hand he shall surely be put to death.' But Paul argued that the slave in a Christian household, though he have the prospect of being freed, is not to aim at his liberation. Even the runaway slave Onesimus, whom Paul had converted, was sent back to his master Philemon, who was told to receive him as a 'beloved brother,' wherein the legal emancipation is not necessarily included. It has been argued with the convincing power of truth, that whilst slavery was not in the apostolic age denounced as a curse of humanity, yet that, 'by connecting the most onerous responsibilities with its practice, Mahomed's religion provided for its gradual but absolute extinction.' Mahomed exhorted his followers to enfranchise slaves, 'than which was not a more acceptable act to God.' He ruled 'that for certain sins of omission the penalty should be the manumission of slaves; he ordered that a slave should be allowed to buy himself off by the wages of his service, and that in case the unfortunate beings had no present means of gain and wanted to earn in some other employment enough to purchase their liberty, advances were to be made him from public funds. In certain contingences it was provided that the slave should become enfranchised without interference, and even against the will of his master. The contract or agreement in which the least doubt was discovered was constructed most favourably in the interests of the slave, and the slightest promise on the part of the master was made obligatory for the purposes of enfranchisement.' [1]

What in our day is not happily called ' a crusade against slavery,' a word to which ' a crescentade ' has been opposed, ought not to have been connected with the assertion that ' to reduce the negro to slavery is a right, since it is on Mahomedan doctrine that it reposes.' This direct charge against the Korân by Cardinal Lavigerie has not been repealed on another occasion when, however, he challenged the Sheiks ul Islam to declare that they consider the violent capture of an infidel, and his sale by the believer, as contrary to natural and to revealed law.

He added: ' I do not know in Africa a single independent Mahomedan state whose sovereign does not permit, under the most' atrocious conditions of barbarism, the hunting and the sale of slaves.' We must admit this evidence, but such practice is a violation of Ma-

[1] Syed Ameer Ali.

homed's words : ' the worst of men is he who sells slaves.' These words are transmitted by the second source of Mahomedan law, the authenticated tradition or Hadis, accepted by Sunnès and Shiáhs alike. The strangest confirmation of Mahomed's protest against slavery lies in the fact that if a Mahomedan woman has been tempted or forced to enter the harem, it is forbidden she should become the slave of the Mahomedan master, who must legally marry her. For a woman to be a Mahomedan is to be preserved from slavery. The words of the African traveler Rohlfs are in the implied sense contrary to truth : ' At present Islam has triumphed, and slavery, the inevitable consequence of Mahomedan government, is reëstablished.

Political influences, contrary to the injunctions of the Korân, will not forever be permitted to stand in the way of measures such as those taken by united Powers to prevent in Africa the exportation of slaves and the importation of arms and ammunition. Even the conception of a crusade against Islam would be impossible in our days of enlightment. If such an attack were ever attempted, it would inevitably call forth the Jihād, or ' the utmost effort ' for ' the protection of Mahomedanism against assault.' But even the so explained Jihād, and what was later called ' the holy war,' a ' righteous effort of waging war in self-defence against the grossest outrage on one's religion,' is strictly limited by the Korân. ' Permission is granted unto those who take arms against the unbelievers, because they have been unjustly persecuted by them, and have been turned out of their habitations injuriously and for no other reason than because they say, ' Our Lord is God.' ' And if God did not repel the violence of some men by others, verily monasteries and churches and synagogues and mosques, wherein the name of God is frequently commemorated, would be utterly demolished.'

Another hindrance to Islam's progress and to the peaceful relations is the want of knowledge respecting symbols, particularly the symbol of the cross. According to the teaching of Jesus the cross symbol continued to be what it had been for ages in India and Egypt, the symbol of Divine enlightenment (Vol. XII, p. 181). The aboriginal cross, similar to the Greek letter tau, to which points the Greek word for cross 'stauros,' in the form of a yoke, was by the ancient Egyptians and Indians connected with the sun and with fire respectively. The hieroglyphic of the Egyptian Tau meant ' ankh ' or enduring life. The Tau-cross is represented, on a monument of Dynasty XVIII, at the end of a solar ray, connecting Pharaoh's nostrils with the solar disc, symbol of the throne of God. Enduring life is thus indicated to have been sent by God to Pharaoh, his vicegerent. Moses, or another in his name, knew this symbolism when he wrote in Genesis that God breathed into man's nostrils the breath of life. The Indian swastica-cross, perhaps originally in the form of Tau, was formed by

the two firesticks, the arcani of the ancient Indians. Fire became the symbol of the spirit, and thus the original Christian cross indicated spiritual enlightenment, the anointing. Jesus certainly connected no other sense with the cross. In order to follow him, man in whom is the holy spirit, is to take up his cross, the easy yoke of spiritual obedience. To Mahomed the cross was known only in the new sense which Paul had first given to it, by connecting with the cross his doctrine of redemption, asserting that the reconciliation between God and humanity had been brought about by Messiah's blood shed on the cross. Absolutely denying this Paulinian doctrine, Mahomed could not accept this symbol of the cross, and he, probably like all Jews and Christians, knew not how to explain the cross-symbol of Jesus and of antiquity, which absolutely excluded the meaning which Paul gave to it. In the historical sense, Paul and his followers were and are ' the enemies of the cross of Christ.'

A reformation of Islam in the spirit of its founder, but beyond what Mahomed could contemplate, is considered to be an impossibility by a high but not unprejudiced anthority. Sir William Muir regards ' the low position of Islam in the scale of civilisation ' as the necessary consequence of two causes. Islam's founder intended this religion only 'for Arabia, not for the world; for the Arabs of the seventh century, not for the Arabs of all time; and being such and nothing more, its claim of Divine origin renders change or development impossible.' With respect to the first point the writer admits it to be doubtful whether Mahomed in his later days may have contemplated the reformation of other religions beyond the peninsula. The second point is the most important. All the injunctions 'social and ceremonial as well as doctrinal and didactic' are embodied in the Korân 'as part of the Divine law,' so that 'defying as sacrilege all human touch,' the Korân stands ' unalterable forever.' ' From the stiff and rigid shroud in which it is thus swathed, the religion of Mahomed cannot emerge. It has no plastic power beyond that exercised in its earliest days. Hardened now and inelastic, it can neither adapt itself nor yet shape its votaries, nor even suffer them to shape themselves, to the varying circumstances, the wants and development of mankind.'

To the unprejudiced reader we would submit the following reply: What has become of the many injunctions in the Old Testament, embodied with every peculiarity of detail as part of the Divine Law? How is to be explained the doctrinal developments in the Bible? We are told in the New Testament that since the most ancient times essential doctrines were 'kept in silence' till the mystery was made known by prophets. Thus Jesus declared that the doctrine of the Spirit of God in mankind, the spiritual new covenant foretold by Jeremiah, that the kingdom of heaven on earth had been kept back and its spreading hindered by the law and the prophets until John.

Did Jesus consider that this imposed silence was in accordance with a Divine command, or did he for this reason call Moses and the prophets 'thieves and murderers,' 'because they had 'taken away' the key of knowledge' from the people, because they had covered the Scriptures 'by a veil,' for having done what Paul implies to have been the falsifying of God's word? Who were inspired, the original writers or those who revised and developed their doctrines? If the latter, then that which is recorded in the Bible as part of the Divine Law, defying as sacrilege every human touch, was nevertheless reformed with Divine sanction. If the text of the Bible and its interpretation has not stood unalterable forever, how can it be asserted that a revision and reformation of the Korân, in the spirit of Islam's founder, is impossible? The superstitious and now proved unhistorical and misleading conceptions respecting the inspiration of the Bible as an infallible record have led to the unauthorised belief in the Korân as a book come from heaven. With Barthélemy St Hilaire, we neither revolt against Islam nor despair of its transformation and progress.

If the exigencies of our advancing time require a reform of Islam, the questions arise, who shall give the first impulse to it, who shall take the lead of the movement? Certainly not Christian missionaries, who, without the necessary knowledge of church-history, by their teaching, deny the connection of Islam with the doctrines of Jesus, and thus with the prophecies of the Old Testament. The development of Islam can be furthered only by the example of men of higher culture, the application of all established results of scientific investigations, the avoiding of all attempts at conversion, the support of suitable teachers in Mahomedan schools, and above all by the gradually increasing conviction that, from a church-history point of view, Mahomedans are Jews, that the true followers of Mahomed, like the true followers of Jesus, represent in essential points Jewish-Christiansor prepaulinic christianity. The Sultan would have the power to such carry through a reform, if political interests in the future should suggest such a movement, which probable. For the democratic theocracy of the Sunnís recognise the in fact existing Khalifat (kháfat) of the Sultan for the time being. This they do without going counter to the general expectation in the Mahomedan world of a spiritual head or Imám, whom the Shiahs expect as a Koreishi by descent, and as the reappearance of the twelfth or last Imám, Muhammad Mahdi, who is said to have disappeared A. H. 265, or A. D. 878–879.

SONS OF THUNDER. Jesus calls to of his disciples (John and James) Boanerges, or " the Sons of Thunder (Mark iii, 17). · Kenealy says that is " Sons of the Messiah." In the Hetruscan language, the most ancient after the Chinese or Sanskrit, of which we have any record, " Manu-Biai " means " Volumes of Thunder." Oannes declares he was about to write what the Thunders spake, but was forbidden.

PHILOSOPHER OR THEOSOPHER. I have been searching for the first use of the word *Theosophy* or *Theosopher*, but have not traced it very far back. Can you give any light on the matter? OBELOS.

A copy of the work of Jacob Behmen on "The Three Principles of the Divine Essence," London, 1648, has on the title-page, "Jacob Behmen, *Alias Teutonicus Philosophus*." The works of Jacob Behmen, printed in London, 1763, has on the title-page, "Jacob Behmen, the Teutonic Theosopher."

The works of William Law, printed in London, 1856, has on the title-page, "The Celebrated Divine and Theosopher, William Law."

The publications of the Philadelphian Society, for the Advancement of Divine Philosophy, are entitled "Theosophical Transactions," 4to., pp. 294. 1697.

If any reader can antedate 1697, please send in quotations and the references.

Theosophy is thus defined by Webster: "Any system of philosophy or mysticism which proposes to attain intercourse with God and superior spirits, and consequently superhuman knowledge, by physical processes, as by the theurgic operations of some ancient Platonists, or by the chemical processes of the German fire philosophers; also, a direct, as distinguished from a revealed knowledge of God, supposed to be attended by extraordinary illumination; a specially direct insight into the processes of the divine mind, and the interior relations of the divine nature."

REQUISITES FOR AN AUTHOR. The following advertisement appeared in an English journal in the '50's, and as the call was not very promptly responded to, the requirements were later modified, and William Law's "Serious Call to a Holy Life," "Cause and Reason, or Natural Religion," were cited as examples for style, metaphysics, and logical reasoning:

"WANTED, a Gentleman of high Literary Talent, and deep Devotional Spirit, not under forty years of age, who, during his scholastic studies, has been well versed in the casuistry and metaphysics of ancient divinity, and whose style of composition is that strict logical argumentation, however its severity may be arrayed in the simplicity and graces of rhetoric, to assist in writing an elevated religious and philosophic biography."

"Jacob Behmen — the most profound, the most unaffected of all he mystics of the sixteenth century."— *Victor Cousin.*

BIBLIOGRAPHER'S PRAYER. The following is Eugene Field's prayer as recently published in the New York *Sun*, in connection with a sale of rare books :

Keep me I pray, in wisdom's way,
That I may truths eternal seek ;
I need protecting care today,
My purse is light, my flesh is weak ;
So banish from my erring heart
All baleful appetites and hints
Of Satan's fascinating art,
Of first editions and of prints.
Direct me in some godly walk,
Which leads away from bookish strife,
That I with pious deed and talk
May extra-illustrate my life.
But if, O Lord, it pleaseth Thee
To keep me in temptation's way
I humbly ask that I way be
Most notably beset today.
Let my temptation be a book,
Which I shall purchase, hold, and keep,
Whereon when other men shall look,
They'll wail to know I got it cheap ;
Oh let it such a volume be
As in rare copper-plates abounds,
Large paper, clean and fair to see,
Uncut, unique, " unknown to Lowndes."

OLD AND NEW STYLE. Prior to 1582 the year commenced on March 25. The new style, in which the year commenced on January 1, was not introduced into Great Britain until 1752, and then as 170 years had elapsed since the new style was established by Pope Gregory, it was necessary to get rid of 11 days ; and this was done by calling September 3, September 14. In Russia the Old Style is still retained.

GEGENSCHEIN. (Vol. XII, p. 214.) A phenomenon connected with the zodiacal light. It is a small spot of faint light seen in the sky opposite to the sun's place, that is, 180° from the sun. Keen eyesight is necessary for its detection, as it is always very faint.

MAN — " *Whose heaven-erected face the smiles of love adorn.*"

" *Whatsoever ought to be either is or is to be.*"—GEORGE STEARNS.

QUESTIONS.

1 Where can be found the oft quoted expression, " Harp of a thousand strings," and who is its author? ALANSON.

2. Some quarter of a century ago there was published a work entitled " Benner's Prophecies," somewhere in the Middle States. What was its purport? Give a synopsis. JOHN KING.

3. An occultist says " Ad adept *becomes*, he is not *born*.' Will some one explain the esoteric meaning? K.

4. An occult work on astronomy says, " a teloscope directed to the planet Uranus, is really pointed at the place where the actual planet *was* nearly two hours previous to the observation." Explain why this is so, if the statement is correct. DOUBTER.

5. What was the real name of Cyrus Romulus Remus Teed before he assumed his present name as he is reported to have taken along in the sixties? SUBSCRIBER.

6. Who is the author fo the book, " Revelations of Antichrist, concerning Christ and Christianity," published in New York, 1879. X.

7. On which issue of American one cent coins are to be found. a fruit; flowers; a house of worship; an animal; a quantity of grain; and a protection against thieves? J. A. O.

8. On all the U. S. silver dollars, 1878, and onward, there is a very small capital M in the edge of the severed neck of the goddess. What does it stand for? LIBERTY.

9. What is, and where found, the longest word, and also the longest name, in the Bible (King James's version)? Hyphenized words allowed. Also, the same in Homer's *Iliad* and *Odyssey* (Buckley's translation)? READER.

10. Suppose one side of a right-angled triangle = ,999,999,999,999, and the other = .000,000,000,001. Required the hypothenuse. O.

11. Suppose three wheels, A, B, and C, to be of same diameter and weight. They differ only that in A nearly all the weight is in the rim, in B it is concentrated at the hub, while in C it is uniformly distributed. Suppose these wheels are started at the same time to down an Inclined plane, will either wheel reach the bottom before other? and if so, which of the three will it be? Resistance of nor friction being taken into account. RADIUS

Books, Pamphlets, Exchanges.

THE KING OF ARGOS, AND OTHER POEMS. By Horace Eaton Walker (Author of the Lady of Dardale and Other Poems, a cloth bound octavo volume of 608 pages, 22 illustrations, published in 1886.) Claremont, N. H. 8vo, pp. 96. Thick paper, typography excellent. Contents — Acrisius, King of Argos. A Book of Sonnets. Sonnets on Spring. Miscellaneous Poems, etc. Claremont, N. H. 1895. "The King of Argos," the first poem, is a dramatic poem of 63 pp. with 14 dramatis personæ, beside attendants, etc., and will be read with delight by the drama-loving public. The sonnets and miscellaneous poems are gems of thought and will be read with appreciation, and are opportune for the nicks of time when one wants a change of thought from other literary pursuits. Price, $1.00 by mail postpaid.

GRAVESTONE RECORDS FROM THE OLD BURIAL PLACES OF CLAREMONT, N. H. An edition of 500 is proposed, printed on heavy book-paper, and appropriately bound, at $1.00 per copy; by mail, $1.10. Subscriptions may be left with or sent to George I. Putnam, publisher, or Charles B. Spofford, compiler, Claremont, N. H.

It is well known that the elements are fast removing the records from the gravestones of the two old burying-yards. Many are already effaced so as to be difficult of transcription. During the summer of 1892, the inscriptions were carefully copied, with names and dates. If a sufficient number are subscribed for, these are to be published, with notes pertaining to family history, names, and other valuable references. A mortuary record, by years, from 1769 to 1896 will be appended. The value of this work is evident to all who wish to examine genealogy, and especially to those whose relatives, ancestry and friends lie buried in Claremont.

SOUTHERN N. H. BAR ASSOCIATION. Proceedings of the Fourth Annual Meeting, Concord, N. H., Feb. 22, 1895. Pres. J. S. H. Frink's address, Resolutions on Geo. A. Bingham. Biography of Charles E. Batchelder, by John W. Kelly. Paper at the annual banquet, by Oliver E. Branch, on The United States; Rules of the Court, by J. B. Walker. Portraits of J. S. H. Frink, G. M. Carpenter, and Geo. A. Bingham. Received from Hon. Charles H. Bartlett, Manchester, N. H.

PLANETS AND PEOPLE. The Great Year Book of the Heavens. All about the Stars for 1896. Mysteries of the Sun. Devoted to the Science of Occult Forces, Astronomy, Vibration, Magnetism, Life. The Mystery of Worlds, Suns, and Systems. A year book, Vol. II, 1896, in one volume. By F. E. Ormsby, with portrait of the author. Illustrated with many cuts, planets, zodiacs, globes, and diagrams, etc. Send your orders to F. E. Ormsby, 169 Jackson Street, Chicago, Ill. Prices, paper, $1.00; cloth, $1.50.

PEDIGREES compiled and annotated, and searches made in the Probate Courts for Wills, in the Record Office, British Museum Library, and in Parish Registers, and other sources of authentic information in London and the Country, by the editor of "Berkshire Notes and Queries." Address F. Tudor Sherwood, 99 Angell Road, Brixton, London, S. W., England.

Publications. Exchanges, Etc.

THE CHALDÆAN ORACLES. Edited and revised by Sapere Aude, with an introduction by L. O., being Vol. VI of the "Collectanea Hermetica," edited by W. W. Westcott, M. B. The Theosophical Publishing Society, 7 Duke St., Adelphi, W. C., London, Eng., 1895. This edition of the Oracles is based on Cory, Taylor, and Stanley. The Chaldæan Oracles are of great interest to all modern theosophists and students of the Eastern religions, and they will welcome this contribution to the literature now needed to elucidate and explain them. The Avesta Philosophy can be traced to the same source. The more one studies these old Logia, the more one is convinced that they breath the large spirit and conceptions that are enshrined in the whole literature of the ancient eastern races. The occult student should possess all these handy hermetic volumes. Price three shillings net. (See fourth page of cover, February N. and Q., 1895, for prices.)

STUDIES IN OCCULTISM. A series of reprints from the writings of H. P. Blavatsky. No. 1 contains Practical Occultism, Occultism versus the Occult Arts, The Blessings of Publicity. No. 2 contains Hypnotism, Black Magic in Science, Signs of the Times. No. 3 contains Psychic and Noetic Action. No. 4 contains Kosmic Mind, Dual Aspect of Wisdom. No 5 will contain Esoteric character of the Gospels. No. 6 will contain Astral Bodies, Constitution of the Inner Man.

Published by the N. E. Theosophical Corporation, 24 Mt. Vernon Street, Boston, Mass., 24mo. size, cloth, on the best paper, in clear type, well bound, price 35 cents single copy, or $1.50 for the six numbers. All of H. P. B.'s magazine articles on occultism are to be published in like style.

LUCIFER. A Theosophical Monthly founded by H. P. Blavatsky in 1887. Edited by Annie Besant and G. R. S. Mead. Annual subscription, seventeen shillings and six pence, or $5.00. Now in its XVIIth volume. The largest and leading theosophical English periodical devoted to Theosophy and its kindred subjects. Editorial correspondence, and books for review, should be addressed to Editors of Lucifer, 19 Avenue Road, Regent's Park, London, N. W. Letters on business should be directed to The Theosophical Publishing Society, 7 Duke Street, Adelphi, London, W. C. All Theosophical and Occult books for sale by the Society. Also to be had of The Path, 144 Madison Avenue, New York; Theosophical Publishing Society, Benares; The Proprietors of The Theosophist, Adyar, Madras.

THE THEOSOPHIST. A magazine of Oriental Philosophy, Art, Literature, and Occultism. Conducted by H. S. Olcott. Published by the Proprietors at the Theosophical Society's Headquarters, Adyar P. O., Madras, India. Vol. XVII began with October, 1895. Subscription price, annual, $5.00 in advance. Back numbers and volumes may be obtained at the same price. Vols. I to VI are quartos; Vols. VII to XVI are octavos. 64 pp. monthly. "There is no religion higher than Truth," the motto of the Maharajahs of Benares. A concise and complete account of the theosophical movement under the head "Old Diary Leaves" is now being published, in a series of chapters. A supplement with each number gives a full account of the activities of theosophy throughout the world.

MISCELLANEOUS

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Vol. XIV. APRIL, 1896. No. 4.

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THE BIBLICAL WORLD for March, 1896, contains Philæ for frontispiece; Editorials; Four Types of Christian Thought (IV); An Elegy of a Broken Heart (Job iii, 3-26); Evangelical Buddhism; A Reminiscence of Nazareth; Outline Topics in the History of the Old Testament Prophecy (III); Aids to Bible Readers; Comparative Religious Notes; Exploration and Discovery; Notes and Opinions, Communications and Questions, Book Reviews, and Current Literature. Subscription, $2.00 a year. University of Chicago, Chicago, Ill.

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MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"*Force, the physical offspring of the Infinite Mind.*"— GEORGE STEARNS.

VOL. XIV. APRIL. 1896. No. 4.

Nebular Hypothesis of La Place.

In response to the request of "RADIUS" (Vol. XIV, p. 60) we reprint the following extracts from La Place's "Système du Monde," giving the Nebular Hypothesis as he propounded it. The translation is by J. Pond, F. R. S., London, 1809. These extracts are all that the author wrote on this theory (Vol. II, bk. v, ch. vi; bk. IV, ch. ix):

First extract. However arbitrary the system of the planets may be, there exists between them some very remarkable relations, which may throw light on their origin; considering them with attention, we are astonished to see all the planets move round the sun from west to east, and nearly in the same plane; all the satellites moving round their respective planets in the same direction, and nearly in the same plane with the planets. Lastly, the sun, the planets, and those satellites in which a motion of rotation has been observed, turn on their own axes, in the same direction, and nearly in the same plane as their motion of projection.

A phenomenon so extraordinary is not the effect of chance; it indicates a universal cause which has determined all these motions. To approximate to the probable explanation of this cause, we should observe that the planetary system, such as we now consider, is composed of seven[1] planets and fourteen satellites. We have observed the rotation of the sun, of five planets, of the moon, of Saturn's rings and of his farthest satellite; these rotations, with those of revolution, form together thirty direct movements in the same direction. If we conceive the plane of any direct motion whatever, coincide at first with

[1] Uranus, discovered March 13, 1781; Neptune, discovered September 23, 1846.

that of the ecliptic, afterwards inclining itself toward this last plane, and passing over all the degrees of inclination, from zero to half the circumference, it is clear that the motion will be direct in all its inferior inclinations to a hundred degrees[1], and that it will be retrograde in its inclinations beyond that; so that by the change of inclination alone, the direct and retrograde motions of the solar system can be represented. Beheld in this point of view, we can reckon twenty-nine motions, of which the planes are inclined to that of the earth, at most one-fourth of the circumference; and supposing their inclinations had been the effect of chance, they would have extended to half of the circumference, and the probability that one of them would have exceeded the quarter would be $1 - \frac{1}{29}$, or $\frac{536870911}{536870912}$. It is then extremely probable that the direction of the planetary motion is not the effect of chance, and this becomes still more probable if we consider the inclination of the greatest number of these motions to the ecliptic is very small, and much less than a quarter of a circumference.

Another phenomenon of the solar system, equally remarkable, is the small eccentricity of the orbits of the planets and their satellites, while those of comets are much extended. The orbits of the system offer no intermediate shades between a great and small eccentricity. We are here again compelled to acknowledge the effect of a regular cause; chance alone could not have given a form nearly circular to the orbits of all the planets; that must also have influenced the great eccentricity of the orbits of the comets, and what is very extraordinary, without having any influence on the direction of their motion; for, in observing the orbits of the retrograde comets as being inclined more than one hundred degrees to the ecliptic, we find that the main inclination of the orbits of all the observed comets approaches nearly to one hundred degrees, which would be the case if the bodies had been projected at random.

Thus, to investigate the cause of the primitive motion of the planets, we have given the five following phenomena:

1. The motions of the planets in the same direction, and nearly in the same plane.
2. The motion of the satellites in the same direction, and nearly in the same plane with those of the planets.
3. The motion of rotation of these bodies, and of the sun in the same direction as their motion of projection, and in planes but little different.
4. The small eccentricity of the orbits of the planets and of their satellites.
5. The great eccentricity of the orbits of the comets, although their inclinations may have been left to chance.

---

[1] Ninety degrees by our mode of reckoning.

Buffon is the only one whom I have known, who, since the discovery of the true system of the world, has endeavored to investigate the origin of the planets and their satellites. He supposes that a comet in falling from the sun, etc., etc. This hypothesis, then, is far from accounting for the preceding phenomena. Let us see if it be possible to arrive at their true cause.

Whatever be its nature, since it has produced or directed the motion of the planets and their satellites, it must have embraced all these bodies; and considering the prodigious distance which separates them, they can only be [it could only have been?) a fluid of immense extent. To have given in the same direction a motion nearly circular around the sun, the fluid must have surrounded that luminary like an atmosphere. This view, therefore, of planetary motion, leads us to think that in consequence of excessive heat, the atmosphere of the sun originally extended beyond the orbits of the planets, and that it has gradually contracted itself to its present limits, which may have taken place from causes similar to those which caused the famous star that suddingly appeared in 1372, in the constellation of Cassiopeia, to shine with the most brilliant splendor during many months.

The great eccentricity of the orbits of the comets leads to the same results; it evidently indicates the disappearance of a great number of orbits less eccentric, which indicates an atmosphere round the sun, extending beyond the perihelion of observable comets, and which, in destroying the motion of those which they have traversed in a duration of such extent, have reunited themselves to the sun. Thus we see that there can exist at present only such comets as were beyond this limit at that period. And as we can observe only those which in their perihelion approach near the sun, their orbits must be very eccentric; but, at the same time, it is evident that their inclinations must present the same inequalities as if the bodies had been sent off at random, since the solar atmosphere has no influence over their motions. Thus, the long period of the revolution of comets, the great eccentricity of their orbits, and the variety of their inclinations, are very naturally explained by this atmosphere.

But how has it determined the motions of revolution and rotation of the planets? If these bodies had penetrated this fluid, its resistance would have caused them to fall into the sun. We may then conjecture that they have been formed in the successive bounds of this atmosphere by the condensations of zones, which it must have abandoned in the plane of its equator, and in becoming cold have condensed themselves towards the surface of this luminary, as we have seen in the preceding book. [See next extract.] One may likewise conjecture that the satellites have been formed in a similar way by the atmospheres of the planets. The five phenomena explained above

naturally result from this hypothesis, to which the rings of Saturn render an additional degree of probability.

Whatever may have been the origin of this arrangement of the planetary system, which I offer with that distrust which everything ought to inspire that is not the result of observation or calculation, it is certain that its elements are so arranged that it must possess the greatest stability, if foreign observations [influences?] do not disturb it.

Second extract. All the atmospheric strata should take, after a time, the rotary motion common to the body which they surround. For these strata against each other, and against the surface of the body, should accelerate the slowest motions, and retard the most rapid, till a perfect equality is established among them. In these changes, and generally in all those which the atmosphere undergoes, the sum of the products of the particles of the body and of its atmosphere, multiplied respectively by the area which their radii vectores projected on the plane of the equator describe round their common center of gravity, are always equal in time. Supposing, then, that by any cause whatsoever, the atmosphere should contract itself, or that a part should condense itself on the surface of the body, the rotatory motion of the body, and of its atmosphere, would be accelerated, because the radii vectores of the area described by the particles of the primitive atmosphere becoming smaller, the sum of the product of all the particles by the corresponding area could not remain the same unless the velocity of the rotation augments.

The point where the centrifugal force balances gravity, is so much nearer to the body in proportion as its rotary motion is more rapid. Supposing the atmosphere extends itself as far as this limit, and that afterwards it contracts and condenses itself from the effects of cold at the surface of the body, the rotatory motion would become more and more rapid, and the farthest limit of the atmosphere would approach continually to its center; *it will then abandon successively in the plane of its equator fluid zones*, which will continue to circulate round the body because their centrifugal force is equal to gravity. But this equality not existing relative to those particles of the atmosphere distant from the equator, they will contiuue to adhere to it. It is probable that the rings of Saturn are similar zones abandoned by its atmosphere.

These two extracts contain all that La Place has to say on the Nebular Theory, on which later writers have speculated so much.

George Stearns, in his work, "The Pericosmic Theory," substantiates Pa Place's hypothesis; indeed, the Pericosmic Theory is the mathematical commentary of the solar system based on this theory.

Herbert Spencer, in his essays, "Illustrations of Universal Progress," devotes 61 pages (chapter IX) to a discussion of the hypothesis.

See an able and interesting memoir on the Nebular Hypothesis by avid Trowbridge, in *American Journal of Science*, November, 1864. lso, "Cosmic Philosophy," by John Fiske, Vol. I, chapters v and VI.

JACOB BEHMEN'S UNFOLDMENT OF THE OMNIFIC NAME — JEHOVAH.

" The ancient Rabins among the Jews have partly understood the Name ; for they have said that this Name is the Highest and most Holy Name of God ; by which they understand the working Deity in Sense ; and it is true, for in the working sense lies the true life of all things in Time and in Eternity, in the Ground and Abyss ; and it is God himself, namely, the Divine working Perceptibility, Sensation, Invention, Science, and Love ; that is, the true understanding in the working unity, from which the five senses of the true life spring.

" Each Letter in this Name intimates to us a peculiar virtue and working, that is, a Form in the working Power.

For I is the Effluence of the Eternal indivisible Unity, or the sweet grace and fullness of the ground of the Divine Power of becoming something.

E is a threefold I, where the Trinity shuts itself up in Unity, for the I goes into the E, and joineth IE, which is an outbreathing of the Unity itself.

H is the Word, or breathing of the Trinity of God.

O is the Circumference, or the Son of God, through which the IE and the H, or breathing, speaks from the compressed Delight of the Power and Virtue.

T is the joyful Effluence from the breathing, that is, the proceeding Spirit of God.

A is that which is proceeded from the power and virtue, namely, the Wisdom ; a Subject of the Trinity ; wherein the Trinity works, and wherein the Trinity is also manifest.

" This Name is nothing else but a speaking forth, or expression of the Threefold working of the Holy Trinity in the Unity of God."

Behmen, as an inspired Seer, believes in the essential unity of things, and sees all truth mirrored not only in Nature and the Soul of Man, but in language also. He has great confidence in the mystical import of words and even of letters. His paraphrase of the Lord's Prayer, on this ground, is a great curiosity. It is as fanciful as can be imagined, and yet singularly striking, and sometimes becutiful.

CAIN AND ABEL. " And when they were in the field together, the brothers quarrelled, saying : ' Let us divide the world.' One said, ' The earth you stand on is my soil.' The other said, ' You are standing on my earth.' One said, ' The Holy Temple shall stand on my lot' ; and the other said, ' It shall stand on my lot.' So they quarrelled. Now there were born with Abel two daughters, his sisters. Then said Cain, ' I will take the one I choose, I am the eldest, ; Abel said, ' They were born with me, and I will have them both to wife.' And when they fought, Abel flung Cain down and was above him ; and he lay on Cain. Then Cain said to Abel, ' Are we both sons of one father ; why wilt thou kill me ? ' And Abel had compassion, and let Cain get up. And so Cain fell on him and killed him. From this we learn not to render good to the evil, for, because Abel showed mercy to Cain, Cain took advantage of it to slay Abel." —*Liber Zenorena, in Fabricius* i, p. 108.

In the Book of Jasher, the cause of the quarrel is differently stated. One day the flock of Abel ran over the ground that Cain had been ploughing. Cain rushed furiously upon him and bade him leave the spot. Abel said, " Not until you have paid me for the skins of my sheep, and wool of their fleeces used for your clothing." Then Cain took the coulter from his plough, and with it slew his brother. Cain then laid Abel's body in the furrow and turned another furrow over the body, and drove on.

CENTRIFUGAL FORCE—EXPERIMENT. The effect of variable tension, as the result of centrifugal force, may be illustrated by a very simple experiment. The apparatus consists of a glass globe, mounted on an axis so that it can be driven by a belt. Place in the globe a number of small bits of cork, and fill the globe with water. When the globe is revolved rapidly, the bits of cork will arrange themselves into a compact *ball* at the center. If bits of maple, pine, oak, etc., be placed in the globe with the cork, and the globe revolved at proper speed, the different woods will revolve in orbits, at distances from the center varying with their densities. The whole will form a complete planetary system in miniature, the cork constituting the central sun, or star. Can we say that the bits of cork attract each other? or, that the curvilinear motion of the bits of wood is due to the attraction of the ball of cork ? We make the broad assertion that there is no such thing as *attraction* inherent in matter. — *Gravitation and Cosmological Law, by M. T. Singleton*, p. 11.

Reading maketh a full man, conference a ready man, and writing an exact man.—*Francis Bacon.*

Natural Faith—whatever ought to be either is or is to be.—*Stearns.*

PRONUNCIATION OF IHVH. It is a tradition that the tetragrammaton was pronounced in the following seven different ways by the patriarchs from Methusaleh to David, namely,

Juha, Jeva, Jova, Jevo, Jeveh, Johe, Jehovah.

In all these words the *J* is to be pronounced as *Y*, the *a* as *ah*, the *e* as *a*, and the *v* as *w*.

The tetragrammaton is not the name of the number *four*, but the name which expresses the name of God in four letters, and is always applied to the Hebrew word only. "This (JHVH) is my memorial unto all generations" (Ex. iii, 15). In the King James version of the Bible, the word "LORD" is substituted for "Jehovah," whence the true import of the original is lost. In Exodus iii, 15, the Cabalists, by the change of a single letter, made the passage, "This is my name forever," read "This is my name to be concealed." In the original it is "*Zeh shemi l'olam*," but the Cabalists made it read, "*Zeh shemi l'alam*." The Jews have many stories about the name. Because they were forbidden to mention it *in vain* (Ex. xx, 7), they would not mention it *at all*. They substituted *Adonai* in its place wherever it occurred to them in reading or speaking, or else simply and emphatically styled it *the name*. Some of them attributed to a certain repetition of this name the virtue of a charm, and others had the boldness to assert that Jesus wrought all his miracles by that mystical use of this venerable name. Leusden says he had offered to give a sum of money to a Jew at Amsterdam if he would only once deliberately pronounce the name JEHOVAH, but he refused it by saying he did not dare to do it.

The same scrupulous avoidance of a strict translation has been pursued in other versions. In the Septuaginta, for Jehovah, the translators substituted the word *Kurios;* in the Vulgate, *Dominus;* and in the German, *Der Herr*. All these are equivalent to "The Lord."

The French version uses the title *l'Eternel*. But, with a better understanding of the word, Lowth, in his work "Isaiah," also the Swedenborg version of the Psalms, and some other versions, have restored the original name.

Stephelin quotes from the Talmudic treatise, *Mojan Hachochima* ("Rabbinical Literature," I, p. 131), and says that it states that the Shemhamphorasch, if rightly understood, is the key to all mysteries.

THE PERICOSM—THE ROTATION OF THE PHYSICAL WORLD. There are three items of astronomic science which appear to be incidental to the rotation of the whole physical world. One of these is the visible shape of the Galaxy. Astronomers call it lentiform. Sir William Herschel, reasoning from optical data, compared its form to that of a millstone. Other scrutinizers of the nightly face of Nature conceive it to be ring-shaped. To ordinary open vision, as well as to reflective reason, it is a stellar zone or belt of stars, representing *a great circle* in the technical acceptation of this phrase, and is commonly styled "The Galactic Circle.' But no astronomic writer, that I know of, has divulged a thought of *why* the stellar system has assumed such a conformation; nor is there any assignable reason for this issue of cosmic evolution so long as the rationale of gravity is ignored. But let the luminiferous Ether be recognized as the *nidus* of cosmic motivity, whose dual manifestation in Nature is due, first to the Ether's *pressure*, causing the gravitation of matter, then, to the integral *rotation* of the Ether's volume, causing a centrifugation of its own substance as well as of its material contents, and thus the contour of the visible universe as identified with the Galactic Circle is rationally accounted for.—*Pericosmic Theory, by George Stearns*, p. 28.

SOUND AND LIGHT. Since a body's capacity to undulate depends upon its elasticity whose co-efficient is compressure, and since the velocity of undulation depends upon both the range of the body's motility and the stress of its re-action when acted upon, the velocity of its undulation betrays its attribute of compressure as well as its elasticity.

Therefore, the velocity of sound is proportional to the pressure of the atmosphere, and so the velocity of light must be proportional to the Ether's compressure; and the ratio of the square of the velocity of sound to the square of the velocity of light is equal to the ratio of the pressure of the atmosphere to the compressure of the Ether. Then of course,

Conversely, As the square of the velocity of sound is to the square of the velocity of light, so is the pressure of the atmosphere to the Ether's compressure,

Which, according to this statement is not less than 6,000 million tons on a square inch. In the estimate of Sir John Herschel, it is one fourth greater.—*George Stearns.*

MATTER AND ETHER. Out of these two attributes of the pericosm spring all the mechanic and chemic powers of Nature, where Matter is the fulcrum and the Ether is the lever.

The Ether and Matter are to each other as the two pillars of an arch whose keystone is the shoulder of Atlas.—*George Stearns.*

Antony and Cleopatra.

BY MARY BAYARD CLARKE.

What care I for the tempest ? What care I for the rain ?
If it beat upon my bosom, would it cool its burning pain—
This pain that ne'er has left me since on his heart I lay,
And sobbed my grief at parting as I sobbed my soul away.

O Antony ! Antony ! Antony ! when in thy circling arms,
Shall I sacrifice to Eros my glorious woman's charms,
And burn life's sweetest incense before his sacred shrine
With the living fire that flashes from thine eyes into mine.

Oh, when shall I feel thy kisses rain down upon my face,
As a queen of love and beauty, I lie in thy embrace?
Melting—melting—melting, as a woman only can,
When she's a willing captive in the conquering arms of man.

As he towers a god above her—and to yield is not defeat,
For love can own no victor if love with love shall meet.
I still have regal splendor, I still have queenly power,
And—more than all—unfaded is woman's glorious dower.

But what care I for pleasure ? What's beauty's to me now,
Since Love no longer places his crown upon my brow ?
I have tasted its elixir, its fire has through me flashed,
But when the wine glowed brightest, from my eager lips 'twas dashed.

And I would give all Egypt but once to feel the bliss
Which thrills through all my being whene'er I meet his kiss.
The tempest widely rages, my hair is wet with rain,
But it does not still my longing, nor cool my burning pain.

For Nature's storms are nothing to the raging of my soul,
When it burns with jealous frenzy beyond a queen's control.
I fear not pale Octavia—that haughty Roman dame
My lion of the desert, my Antony, can tame.

I fear no Persian beauty, I fear no Grecian maid—
The world holds not the woman of whom I am afraid.
But I'm jealous of the rapture I tasted in his kiss,
And I would not that another should share with me that bliss.

No joy would I deny him, let him cull it where he will,
So mistress of his bosom is Cleopatra still ;
So that he feels forever, when he Love's nectar sips,
'Twas sweeter—sweeter—sweeter when tasted on my lips.

So that all other kisses, since he has drawn in mine,
Shall be unto my passion, as water after wine.
Awhile let Cæsar fancy Octavia's pallid charms
Can hold Rome's proudest consul a captive in her arms.

Her cold embrace but brightens the memory of mine,
And for my warm caresses he in her arms shall pine.
'Twas not for love he sought her, but for her princely dower ;
She brought him Cæsar's friendship, she brought him kingly power.

I should have bid him take her, had he my counsel sought ;
I've but to smile upon him, and all her charms are naught ;
For I would scorn to hold him by but a single hair,
Save his own longing for me when I'm no longer there.

And I will show you, Roman, that for one kiss from me,
Wife, fame, and even honor, to him shall nothing be !
Throw wide the window, Iris ; fling perfumes o'er me now,
And bind the lotus blossoms again upon my brow.

The rain has ceased its weeping, the driving storm is past,
And calm are Nature's pulses that lately beat so fast.
Gone is my jealous frenzy, and Eros reigns serene,
The only god e'er worshipped by Egypt's haughty queen.

With Antony, my lovéd, I'll kneel before his shrine,
Till the loves of Mars and Venus are naught to his and mine ;
And down through coming ages, in every land and tongue,
With them shall Cleopatra and Antony be sung.

Burn sandal-wood and cassia ; let the the vapor round me wreathe,
And mingle with the incense the lotus-blossoms breathe ;
Let India's spicy odors and Persia's perfumes rare
Be wafted on the pinions of Egypt's fragrant air ;

With the sighing of the night breeze, the river's rippling flow,
Let me hear the notes of music in cadence soft and low ;
Draw round my couch its curtains—I'd bathe my soul in sleep ;
I feel its gentle languor upon me slowly creep.

Oh, let me cheat my senses with dreams of future bliss,
In fancy feel his presence, in fancy taste his kiss,
In fancy nestle closely against his throbbing heart,
And throw my arms around him, no more, no more to part.

Hush ! hush ! His spirit's pinions are rustling in my ears ;
He comes upon the tempest to calm my jealous fears ;
He comes upon the tempest in answer to my call—
Wife, fame, and even honor, for me he leaves them all ;
And royally I'll welcome my lover to my side ;
I have won him—I have won him from Cæsar and his bride.

LONG INDIAN NAMES. Amherst, N. H., glories in its Indian names. It has a small stream running through the town known by the name, "Quohquinnapassakessanannagnog." What does it signify ?

Quen'iseh-achach-gek-han'ne, "the long reach river," is the Indian name of the West Branch of the Susquehanna. Rev. John Heckewelder says the word Susquehanna is a corruption of this word, and that this name was applied to the entire stream by the Delawares. In the Onondaga dialect, this river was called Gawanowananeh, that is, "the great island river."

In'yan-tank-ing-in'yan-mde, "lake of big stones," from the rocky mounds found near the lower end of a lake, in Minnesota.

Wapallan'ne-wachsch-iech'ey, a name meaning "bald eagle's nest."

Winnipissiogee, "good water discharge or outlet," the river and lake in New Hampshire.

Youghiogheny, "a stream running contrary or roundabout course," a river in Fayette County, Penn.

WORKS OF JACOB BEHMEN. A correspondent, "C. E. M.," inquires for the works of Jacob Behmen. We have only a few, and will give the titles, and some others pertaining to the same:

[The Threefold Life of Man; the Answers to Forty Questions concencerning the Soul; the Treatise of the Incarnation, in three parts; the Clavis or an explanation of some principal points and expressions.]

THE SECOND BOOKE.

The Three Principles of the Divine Essence of the Eternall, Dark, Light, and Temporary VVorld; shewing What the Soule, the Image and the Spirit of the Soule are; as also what Angels, Heaven, and Paradise are. How *Adam* was before the Fall, in the Fall, and after the Fall; and what the Wrath of God, Sinne, Death, the Devils and Hell are; How all things have been, now are, and how they shall be at the Last. By Jacob Behmen, *Alias Teutonicus Philosophus.* Pp. 380. London, 1648. Sheep. "Repaired by Henry Smith, Woollen Draper, 107 Drury Lane, London, 1792," [written inside the front cover], and "Thomas Knight, His Booke, July 4, 1675," [written inside of back cover].

Notes and Materials for an Adequate Biography of the Celebrated Divine and Theosopher, William Law; comprising an elucidation of the scope and contents of the Writings of Jacob Böhme, and of his great commentator, Dionysius Andreas Freher; with a notice of the Mystical Divinity and most curious and solid science of all Ages of the World. Also an indication of the true means for the induction of the intellectual "Heathen," Jewish, and Mahomedan nations into the Christian Faith. The time is born for Enoch to speak, and Elias to work again. The manifestation of the "mystery of Christ" — of Deity, Nature and all things, (and universal refinement of philosophy and theology,) was the *Elias* mission of Behmen, Freher, and Law, and God's last dispensation to mankind. Printed for private circulation. Cloth, pp. XXXII + 688 + XXXIV, closely printed, nonpareil. Maps, charts, tables, etc. London, 1854.

The Life and Doctrines of Jacob Boehme, the God-Taught Philosopher. An introduction to the study of his works. By Franz Hartmenn. "That which is (now ignorantly) rejected by my fatherland will (in future) joyfully be taken up by foreign nations." — *Jacob Bœhme.* "Letters," L, 10, March 15, 1624. Pp. 338. Boston, 1891.

Jacob Boehme. His Life and Teachings; or, Studies in Theosophy. By the late Dr. Hans Lassen Martensen. Translated from the Danish by T. Rhys Evans. Pp. 344. London, 1885.

The Works of Jacob Boehme. With introduction by a Graduate of Glasgow University. Vol. I. The Epistles. All published. Pp. 216. Glasgow, 1886.

An Introduction to the Study of Jacob Boehme's Writings. By A. J. Penny. Reprinted from *Light and Life*, Glasgow, 1886. Pp. 32.

Dual Arithmetic, A New Art.

Dual arithmetic, invented by Oliver Byrne, is the new art of manœuvering numbers and investigating the relations of quantities with ease and accuracy, with or without the use of tables.

The term *dual* is employed because the art has two branches, the basis of each branch being composed of two parts, and because the digits of a dual number may be subjected to a variety of changes in magnitude and position, while at the same time remaining equal in value to two unchangeable extremes, namely, a natural number and a logarithm to a known base. Dual numbers may be said to be interchangeable without being variable, since the digits of a dual number are susceptible of a vast variety of changes without altering its two ultimate values. Arabic figures are employed in dual arithmetic.

BASES OF THE ASCENDING BRANCH.

$+\infty$ . . . . 10001 ; 1001 ; 101 ; 11 ; 1 ; 1.1 ; 1.01 ; 1.001 ; . . . . 1.

BASES OF THE DESCENDING BRANCH.

$-\infty$ . . . . -999 ; -99 ; -9 ; 0 ; .9 ; .99 ; .999 ; 1

BASES OF DECIMAL ARITHMETIC.

$+\infty$ . . . . 1000 ; 100 ; 10 ; 1 ; .1 ; .01 ; .001 ; .0001 ; 0

The diameter of the earth through the poles is said to be 7,898.880,9 statutes miles = 41,706,091.152 feet, which is a contracted method of $4(10{,}000{,}000)+1(1{,}000{,}000)+7(100{,}000)+6(1{,}000)+9(10)+1+\frac{1}{10}+\frac{5}{100}+\frac{2}{1000}$; which according to the method agreed upon to express powers, becomes $4(10)^7+(10)^6+7(10)^5+6(10)^3+9(10)^1+1+(10)^{-1}+5(10)^{-2}+2(10)^{-3}$. In common arithmetic 4, 1, 7, etc., are termed digits, and do not exceed 9. In dual arithmetic the powers of the dual bases are only registered. Thus 41,706,091.152 is equal to

$(.99999)^1\ (.999999)^3\ (.9999999)^3\ (.99999999)^6\ (1+1)^2\ (1.01)^4\ (1001)^2$

when multipled by 10^7. Now when the bases are omitted, this dual number is written thus :

$$41,706,091.152 = '0'0'0'0'1'3'3'6\dagger 10^{7}2^{2}\downarrow 0,4,3,0,0,0,0,0, \quad (A)$$

$$= 16^{7}2^{2}\downarrow 0,4,1,9,8,6,9,1, \quad (B)$$

$$= '8'3'1'4'6'8'1'0\dagger 10^{8}, \quad (C)$$

$$= '0'0'1'5'7'0'8'4\dagger 10^{7}\downarrow 15,0,0,0,0,0,0,0. \quad (D)$$

The digits reversed as a whole number and a decimal become,

$$987,654,321 = '0'1'2'3'7'1'1'6'8'1'6\dagger 10^{3}.$$

$$1,234,567,89 = 10^{3}\downarrow 2,2,0,2,0,,00,1,0,9.$$

Other examples from his last book, " Young Dual Arithmetician ":

'1† = .9 ; '2† = .81 ; '3† = .729 ; '4† = .6561 ; '5† = .59049 ; '6† = .531441 ; '7† = .4782969 ; '8† = .43046721 ; '9† = .387420489.

He makes his logarithms whole numbers. For instance :

$$2 = \downarrow 7,2,6,0,7,8,2,6, = \downarrow 0,0,0,0,0,0,0,0,693147 18 = \downarrow 693147 18.$$

The logarithm of 41,706,091.152 is 1,734,619,775.

$$\pi = 3.1415927 = 2\downarrow 4,7,0,6,8,9,6,8.$$

$$\epsilon = 2.718281828 = 2\downarrow 3,2,1,0,2,2,1,2.$$

$$\text{Log.}10 = 2.30258500 = \downarrow^{3}2,3,2,6,7,3,2,0.$$

$$30000000 = \downarrow 3,1,4,1,2,1,1,2.$$

Such are some of the results of Oliver Byrne's new art for manipulating numbers. His system never came into practice to any extent. He developed the science and published three volumes with elaborate tables of dual logarithms :

Dual Arithmetic ; A New Art. By Oliver Byrne. 8vo. pp. 244. Part First. London, 1863.

Dual Arithmetic ; A new Art. The Descending Branch of the Art and the Science of Dual Arithmetic. Part Second. 8vo. pp. 244. London, 1867.

The Young Dual Arithmetician ; or Dual Arithmetic, a New Art. To which are added tables of Ascending and Descending Dual Logarithms, Dual Numbers, and Corresponding Natural Numbers. 12mo. pp. 206. London, 1871.

HARMONICS. (Vol. XIV, p. 60.) "Harmonics" is the name of Kepler's work in which he published his Third Law over which he was so elated as to prompt the quotation given by "X." It was published in 1628: "The squares of the periodic times of the planets are proportional to the cubes of their mean distances from the sun."

The First and Second Laws were published in his work, "De Stella Martis," 1609, or nineteen years previous to the "Harmonics":

1. That the planets describe ellipses around the sun in their common focus.

2. That a line joining the planets and sun sweeps over equal areas in equal times.

"ART IS LONG, AND TIME IS FLEETING." What is the meaning of Longfellow's line, quoted above, found in his *Psalm of Life*? J.

Hippocrates said "*Ars longa, vita brevis*," and Longfellow's line seems to be a reproduction of it. We cannot say in which of the numerous senses of "*ars*" it is here used.

EARTHSHINE. A recent lecturer used the word *earthshine*. Where is it to be seen? ELLEN.

Earthshine is the dark part of the moon visible a little before and a little after "new moon." It is due to reflected light from the earth; hence the term; moonshine, reflected light from the sun; sunshine, direct light from the sun.

"SINK OR SWIM, LIVE OR DIE," ETC. Who first used these word? They are usually credited to Daniel Webster. J. J. J.

Mr. Adams, describing a conversation with Jonathan Sewall, in 1774, says, "I answered, that the die was now cast; I had passed the Rubicon. Sink or swim, live or die, survive or perish with my country, was my unalterable determination." (See Adams' Works, Vol. IV.)

Webster says: "Sink or swim, live or die, survive or perish, I give my hand and my heart to this vote." (See "Eulogy on Adams and Jefferson," August 2, 1826.)

Webster says of Adams, "on the day of his death, hearing the noise of bells and cannons, he asked the occasion. On being reminded that it was 'Independence Day,' he replied, 'Independence forever.'" (See Webster's Works, Vol. I, p. 150.)

"Matter is as uncreatable as it is indestructable." — *Vogt.*

CHRESTOS AND CHRISTOS. (Vol. XIV, p. 23.) In the fourth volume of Bœckh's work, "Corpus Inscriptionum," published in 1877, there is not a single instance of earlier date than the third century, wherein the word *Christ* is not written *Chreist.* The two earliest of the Christian inscriptions, of known date, are those which are numbered respectively 7,727 and 9288; and in the former the name occurs in the form of XPHΣTOIS (CHRESTOUS), and in the latter in that of XPEICTE (CHREISTE). The word Christian written in full is found in only twelve instances,but although these extend to very late ages, in one-third the spelling is with an *e.* The admirable indexes to Bœchk's great work, which afford the means of arriving at the above result with so much certainty, on being further examined, reveal that which has in all probability greatly conduced to the confusion of the two words. In a spiritual or mystical sense the word *Chrestos* was one of the epithets applied to the departed in the sepulchral epigraphy of the Greeks in all ages, pre-Christian as well as post-Christian, and as such is found constantly recurring in the "Corpus Inscriptionum." There are 32 instances in the index, and several more have been met with since the publication of Bœchk's text.

It was more especially in the epitaphs which were inscribed on the kind of monuments styled *'erŏon* that the word *Chrestos* was used, the most common combination being the invocation EROS CHRESTE CHAIRE. The *'erŏon echrestoi* were in fact the saved or redeemed souls of the pagan saints. It is a remarkable circumstance that the epigraphy of Attica has as yet furnished no instance of the sepulchral formulæ *chresté chaĭre* and *chrestè chaĭre,* elsewhere so common.

THE PLATEAU EXPERIMEMTS. These experiments are fully described in a series of articles, by the author (J. Plateau), in the Smithsonian Reports, 1863–1866, six series. The articles are entitled "The Figures of Equilibrium of a Liquid Mass withdrawn from the Action of Gravity." The articles are illustrated with cuts and diagrams and demonstrated by mathematical formulæ too lengthy for an adequate extract here. The Reports are available in nearly all public libraries and this correspondent (L. W.) should read the entire articles on the experiments.

BLAND AND STANDARD DOLLAR. The dollar of 1878 is known as the " Bland " and the " Standard " dollar and it presented entirely new features. Obverse : a new and beautiful type of the Liberty head, with small cap at back, the hair falls in graceful curls over the neck, is rolled back from the brow and crowned with a band inscribed *Liberty*, between which and the cap front appears wheat-spears and other cereals ; the legend *E Pluribus Unum* forms a half circle over the effigy, seven stars front the lower half of the face and six are behind. Exergue, 1878. Reverse : An eagle with wings high uplifted, as those poised for flight, the branch and three arrows grasped in its talons, head looking to the left, two half wreaths encircle the sides of the bird and are joined by a ribbon knot below it ; above its head between the wings, in " text " is *In God We Trust*, at the commencement and end of the legend, *United States of America*, is a six-pointed star. Exergue, " *One Dollar.*" The original piece showed eight feathers in the tail of the bird ; on a new die made in 1878, by a mistake of the engraver. only seven feathers appear in that appendage. Collectors generally insist upon having both varieties, though the first mentioned is by no means rare.

OVERSTRIKES OF CENTS. Overstrikes of cents occurred in 1798 over 1797, 1800 over 1799, 1807 over 1806, 1810 over 1809, 1811 over 1810, 1819 over 1818, 1820 over 1819, 1823 and 1824 both over 1822, and 1839 over 1836. In the half-cent series, there was 1802 over 1800, and 1808 over 1807. The most valuable cents are about in the following order : 1795 Jefferson head, 1799, 1804, 1793, 1809, 1811, 1806, 1796, 1795, 1823. A fine Jefferson head has been sold for $145. But the fine cents of common dates often bring large prices. The sale of Mortimer McKenzie, in 1896, was the most successful ; 88 cents realizing $1295.

NÉBULAR HYPOTHESIS. Parlor lecture. Mr. S. C. Gould, on Sunday evening, Dec. 1, 1895, gave an hour's talk to the members of the Aleathean Society, on the Nebular Hypothesis as propounded by the astronomer and mathematician LaPlace, and which is now generally accepted by nearly all cosmologists : That the nine planets were originally a part of the sun ; that in the beginning the rotating nebula threw off by centrifugal force immense rings, which subsequently conglobated into planets, in their several orbits from Neptune to Mercury ; that the satellites were born the same way from the rotating planets. The entire solar system was pictured to those present. Several of these parlor lectures will be given during the winter. A lunch was served at the close of the lecture, at nine o'clock .— *Manchester Daily Mirror*, December 5, 1895.

On Luther.

BY ERNEST DE BUNSEN, LONDON, ENG.

Buddha was the first to propose the fundamental principle, and to apply it to life, that every man, whether learned or ignorant, of high or low birth, has a right to claim a culture conformable to the destination of the human soul. This maxim received its higher consecration by Jesus' preaching of the glad tidings to the poor, and it reached its climax in Luther's publication of the Bible for the people, for humanity. Aboriginal Christianity was essentially the unveiling of a hidden wisdom, respecting the Holy Spirit's presence in mankind, which had been kept in silence by the spiritual hierarchy in Israel. Paul did not recognize this principal doctrine of Jesus; he changed it by connecting the same with certain conditions, whilst mixing it up with unauthorized new doctrines. Yet in the Scriptures of the New Testament the essentially different doctrines of Jesus and of Paul were amalgamated with one another. The doctrine proclaimed by Jesus and his chosen apostles, in its genuine and prepauline form, was transmitted during only about seven years; but from generation to generation a verbal and secret tradition explained to the Initiated the Scriptures of the New Testament. Only the chosen representatives of ecclesiastical tradition could know, if any ones did, the very words in which Jesus had whispered into the ears of his disciples the secrets of the kingdom of heaven, as also the deeper explanations of the parables which he gave them to know when he was alone with them—in short the secret doctrine of Jesus.

Yet Luther would know nothing of a so-called unwritten tradition for explaining and supplementing of Scripture. According to Luther's opinion the Holy Spirit could not have revealed the word of God in a literal and at the same time in a figurative sense. 'The Holy Spirit is the most simple writer and speaker who is in heaven and on earth; therefore his words cannot have any other than a most simple sense, which we call the written or literal signification.' It is characteristic for Luther's application of his fundamental formula of Scripture explanation, that he declared the doctrine of Copernicus to be contrary to Scripture because according to the letter of Scripture the sun revolves round the earth. Luther called Copernicus a fool, bent on turning the whole art of astronomy. Melanchthon went still further by at first recommending the forced suppression of this doctrine. In the fifteenth century serious theological objections against the Copernican system were raised principally on the Protestant side. This was done in the spirit of Augustin, Luther's patron saint, who had declared himself against the theory of the antipodes.

The keys of the kingdom of heaven which Scripture brings in direct connection with the person of Peter, Luther explains as given over to the Church as the communion of saints. He does not leave us in doubt as to whom he reckons to be these saints, what persons are the servants of Christ, the chosen 'stewards over God's mysteries.' All belong to men who believe in the Bible as the Word of God. For the Bible is to him the full, to all comprehensive expression of the faith, binding on the consciences of all times, which has been transmitted to the saints of the apostolic age. Luther contrasted his doctrine of the Bible which alone can insure salvation to the Roman Catholic Church which can alone insure salvation and which can regard the Bible as merely containing extracts from tradition for the people, nad which makes the deeper knowledge of this sealed book to depend on the knowledge of transmitted secrets. And yet it is known that Luther's exposition of the Scripture either entirely put aside the literal sense, or preserved it in its rigidness, according as he found it convenient to do so. 'Thou art Peter' he explained in a figurative sense, but the words, 'This is my body . . . my blood,' were to be taken in their literal sense; 'est, est.'!

It would be a great error to identify Luther's doctrine of man's self-responsibility with the biblical doctrine of conscience. Even the really enlightened conscience was not at all regarded by Luther as a means of direct Divine manifestations. In his opinion the conscience of the individual is then only the expression of the Divine will when the holy spirit, conveyed by Scripture and sacraments, causes man to hear the voice of God. Only through the Scripture and the therein instituted means of grace man can be redeemed from the consequences of sin, inherited since Adam. Luther asserted that sin is only 'a disease,' not 'a transgression,' as Zwingle expressed it. Before the finished work of redemption on the cross by Christ the holy spirit had not yet come, according to Luther's teaching; if some did believe in the coming Messianic time, they lived and died unreconciled with God, they await the judgment. In the prechristian time the dictation of the holy spirit was not yet completed, the abiding value of the means of grace, that is, of the ceremonies necessary for faith, was then unknown. Because the covenant with Abraham and the Law of Moses point to Christ as the redeemer of humanity, the Old Testament has been during a limited time the Word of God; by the farther development and completion in the New Testament the revelation necessary for salvation is closed, until the return of Christ in glory. If, and where the spirit of truth operates in mankind, this is only in so far the action of God, as he has laid it down in his word in the Scriptures, not only this faith is necessary, according to Luther, but the practical confirmation of the same by unremitting performance of the prescribed mysterious rites, it may be hoped, but not taught, that possi-

bly the children dying unbaptised will not be condemned to the eternal pains of hell. 'God has not in such a manner bound himself to the sacraments, that he should not be able to do anything without sacrament; also under the Mosaic Law he has redeemed many by the Law as Job and Naaman. Thus I also hope, that the merciful God may have good intentions respecting the children dying on their birth, because without their fault they have been deprived of baptism, and the omission does not take place by despising the Divine command, but because of the vileness of the world he does not will that this should be publicly believed and taught, in order that no disdan of what he himself commands and institutes should arise from this. Therefore avoid teaching in public this my opinion which I communicate only to the individual in order to comfort the afflicted conscience. God has not revealed to us, what he will do with unbaptised children, but he has reserved this to his mercy, and directs us to cause in public his word and sacrament to move us.'

In a still higher sense, according to Luther's opinion, the redemption of man depends on the Lord's Supper, as on the most powerful of instituted means for conveying mercy to the soul. The sacrament of the holy Eucharist, through faith, becomes not only an opportunity for devotion, but the restoration of peace with God. By no other sacrifice the fearful wrath of God can be appeased, 'except through the precious blood of the son of God.' The acceptance of this fact is 'the faith' which is necessary in order that by that holy ceremony the relation between God and man be reëstablished which existed before the fall. 'If I want my sin to be forgiven, . . . I must keep myself, . . . to the sacrament, or the Gospel, there I find the word which dispenses and freely gives me such forgiveness acquired on the cross.' We are not ordered to search how it comes to pass that our bread becomes and is the body of Christ; we possess the Word of God, which says it — we keep to this and believe it.'

Luther held the means of grace in baptism and the Lord's Supper, these sacraments or mysteries, to be signs or symbols, 'which encourage faith,' outward signs which poor men cannot do without who live in their five senses, signs 'by the side of the words' of the Bible and the priest. But according to his exposition these symbols were in no wise outer signs of an inward revelation through conscience. The words of the priest have no reference to this. The sacraments are the fulfilment of the promises in the Word of God and are subjected to the faith-engendering word of God. 'The soul cannot dispense of faith (in Scripture) but can dispense of the sacrament.' Without the word of the New Testament, according to Luther's conception, 'there would be no Christ, 'without Christ no God.' But Luther understood by Christ the premundane Wisdom of God, a conception which, with the exception of a single passage in the Book of

Proverbs, cannot be supported by the Old Testament or by the first three Gospels, unless we were to accept in its implied sense the birth stories on Jesus as the son of a virgin.

As Jesus referred to his whole conscious life, the spiritual baptism with which he was being baptised, so the Catholic Church has rightly signified the sanctification of man as a progressive state, which finally ends with the forgiveness of sins. But it is to be regretted that the Church has later caused this doctrine of tradition and Scripture to be endarkened, perhaps under the pressure of the Montanist schism. She then and since insisted on it, that only through the medium of her priests the holy spirit could come to mankind ; the sanctification by the holy spirit was made to depend on the relation of the individual to the visible church. Misled by the doctrine of sin which Paul had set up, Luther developed the new doctrine according to which the sinner had to be justified through Christ by a Divine act of judgment, before the sanctification of the holy spirit could follow. Luther denies the free and active coöperation of man in the Divine act of a new birth. Not to every man the grace of God is conveyed, not even to him who is of opinion that through the right use of his free will he can approach this grace ; but God gives according to free choice this gift that keeps off all the evil and enables doing good.

The doctrine of inherited sin, which Paul had introduced as the necessary introduction to his gnostic Christianity, was by Luther connected with the doctrine of man's inherited want of liberty. Good works were by him considered as natural and necessary consequences of the faith which God had engendered through Scripture and sacraments, not as called forth by a coöperation of man's free will with the will of God as discerned through the innate holy spirit. The former Augustinian monk followed the fundamental principles of the patron of his order, inasmuch as he made the secret of man's free will to depend on the mystery of Divine predestination. According to the German reformer, it is the holy spirit exclusively manifested by Word and Sacrament, who, in harmony with free Divine grace, brings and maintains man in relation to the premundane Christ, the man from heaven. The mission of the holy spirit begins with the incarnation of the Word who was in the beginning with God ; for man this mission begins not till after the institution of the new means of grace in the Eucharist and after the reconciling death by the blood of the Lamb of God shed on the cross. Luther was of the opinion that only through the mediation of the twelve apostles, on whom the Saviour risen from the dead had breathed his spirit, the spiritual power would be conveyed to other men. He held that this was for the first time actually done, at the feast of Pentecost, when the apostles spoke with fiery tongues.

According to Luther's teaching, Adam fell because God had re-

fused him the coöperation of the holy spirit, for reasons to us inexplicable. Man was to Luther like a clock-work, which goes for a time when it has been wound up ; by himself, or with his coöperation, he is not capable of setting himself in motion. Luther does not openly deny the Scriptural doctrine that the first man's fall was caused by the the wrong use he made of self-destination which had been granted to him, though it was not inborn. The faithful promulgator and developer of Pauline christianity is satisfied with the assertion, that, that in consequence of mankind's mysterious fall, sin has come into the world. In the words of Köstlin, ' God will bind his reconciling activity onto the Word, but only in so far as the spirit acts through the Word, not as if he were to act everywhere by the Word, and then to submit its acceptation to the human will.' In this sense it was that Luther, in his protest at Worms, opposed to Pope and councils, ' who had often erred and contradicted themselves,' his ' conscience imprisoned ' in the Word of God. For he maintained that the eternal Christ, the Lamb of God slain before the foundation of the world, is the source of the whole Bible, that is, of the different Scriptures collected in this so-called book. Inste d of discerning, as we have submitted, in the New Testament, which was given to mankind by the Church, an amalgamation of two essentially different traditions in the apostolic age ; instead of directly connecting with the oppositions by hostile parties the aims of the Church at unity through uniformity, Luther was convinced that the true successor of Peter, and thus of Jesus Christ, can and must find in the Scriptures of the New Testament the genuine, for all times, guiding voice of God. Luther's faith was based on the doctrines of the New Testament-Scriptures ; in the then general ignorance respecting their origin, he assumed them to be the echo of the indubitable one and unopposed religion in the apostolic age, as the Gospel once revealed to the saints Accordingly there never was any need of a verbal and secret tradition for the explanation of Scripture. Luther regarded it as necessary to lay aside the entire theory of a secret tradition represented by the Pope, that is, as here assumed by the chief of the few Initiated only appointed, as the stewards of the mysteries of God. The aim of Luther was to re-conquer what he, misguided by Paul, considered to be the religion of Christ.

The Gospel was for Luther, as for Augustine, a new and binding Law. The liberty of God's children consists in nothing else then the readiness to acknowledge the rule of the free grace of God, which the written word of God with its sacraments has alone conveyed to them, to submit to that Divine over-ruling without any farther self-activity. This passive faith requires no other works than those prescribed by the Bible. Men are to speak and to do as such who are to be judged by a law of dependence and constraint, not by a ' law of liberty '

which gives full scope to man's free will, so as to enable him to obey the engrafted word capable to save men's souls, if they are doers, not hearers only of that Word, of the word of truth by which, of his own will, God has ' begotten ' men. Instead of this guidance by the innate and soul-saving Word, Luther recognises only the dictation of the not innate holy spirit. He denies that man's conscience, without Scripture enlightenment, can be a joint witness with the holy spirit. Exclusively by the written word and by sacraments through the medium of priests there can be done for man what redeems him from the eternal condemnation which otherwise is a certain consequence of inherited sin.

Even the merit of Jesus was in fact directly degraded by Luther's doctrine. Not the free taking up of the cross, the symbol of spiritual enlightenment, not his direct spiritual communion with God, not his perfect obedience unto the death of the cross, whereby Jesus effected the fulfilment of the moral law which is above the written law, not these acts were in the eyes of Luther the causes which led Jesus of Nazareth to become the promised messenger of the foretold new covenant, the Son of Man of Daniel's vision, the Messiah. Luther recognised Jesus as the Christ for these reasons only, because he believed in Paul's now proved unhistorical and unscriptural allegory, according to which two institutions, said to have been introduced by Moses, the slaying of the Paschal lamb and the offering of the first-fruits, their figurative and deeper meaning, conveyed double a prophecy. Accordingly the Messiah would be slain contemporaneously with the Paschal lamb, as the Lamb of God, reconciling the world to God by his sacrificial death, and on the third day, the day of the first-fruits, he would rise as the first-fruits of them that sleep. Luther wrongly believed with Paul that these two so-called Messianic prophecies had been literally fulfilled by Jesus Christ, who was not only the sacrifice, but the sacrifice chosen by God, the first who after death was raised to a future life.

In the words of Lang, author of the life of Luther, and of Hase in his Church-History, this reformer wanted the spirit of unprejudiced proving, the calm of disinterested investigation; for progressing in the truth Luther wanted the chief requirement, the doubt. Without doubt there can be no fruitful impulse for science . . . ; thus it happened that he did not only for himself remain stationary, but that he also became the tyrant of his contemporaries, and the founder of a stagnant church for centuries to come . . ; Luther's life was (intended to be) dedicated to the liberation of the spirit, yet he has zealously striven for the letter.' ' Luther has broken with history; his judgments on the fathers of the Church have been contemptuous, and yet he has set his heart on tradition; with his Christian discernment he has placed himself above the holy Scriptures, and yet he has urged

the annihilation of reason.' From the new point of view on Church history which we have developed in the foregoing essays, Luther, as an ultra Paulinian, has done more than this so-called apostle of Jesus Christ to undermine and degrade aboriginal Christianity. Islamism stands considerably nearer to the teaching of Jesus than Lutheranism.

The reformation of the future will be a regeneration and restoration, offering a direct contrast to the reformation of the fifteenth century. At the same time it must be acknowledged that the reformation of the near future would be impossible had not the former preceded it. For the unprejudiced scientific study of theology, for the free investigation the translation of the biblical text was necessary above all else. The Church could not have progressed, as it has done to a certain extent, without the fire of reverent enthusiasm, propagated by Luther's noble example, for the invaluable truths contained in the Bible, to understand which was his honest, though, in essential points, unsuccessful endeavor. Following the exalted example of Jesus, Luther has imposed on his successors the duty, with all powers to strive for the higher truth and its propagation, to fight with faithful endurance not only for the discovery and preservation of historical truth, but for the furthering of a poetical ideal. This must lead to a revolution against the letter and against the yoke of the letter and the keeping in secret of what is true in the Church's tradtion.

DISTANCE TO THE SUN. If some celestial railway could be imagined, the journey to the sun, even if our trains ran 60 miles an hour, day and night without a stop, would require over 175 years. Sensation, even, would not travel so far in a human lifetime. To borrow the curious illustration of Prof. Mendenhall, if we could imagine an infant with an arm long enough to enable him to touch the sun and burn itself, such would die of old age before the pain could reach him or her, since, according to the experiments of Helmholtz and others, a nervous shock is communicated only at the rate of about 100 feet per second, or 1,637 miles a day, and would need more than 150 years to make the journey. Sound would travel it in about 15 years if it could be transmitted through celestial space; a cannon ball would travel it in 9 years, if it were to move uniformly with the same speed as when it left the muzzle of the gun. If the earth could be suddenly stopped in its orbit, and allowed to fall unobstructed toward the sun under the accelerating influence of his attraction, it would reach the central fire in about four months. I just said, if it could be stopped, but such is the compass of her orbit that, to make its circuit in a year, it has to move nearly 19 miles a second, or more than 50 times faster than the swiftest rifle-ball; and in moving twenty miles its path deviates from perfect straightness by less than one-eighth of an inch; and yet, over all the circumference of this tremendous orbit, the sun exercises the dominion, and every pulsation of his surface receives its response from the subject earth.

QUESTIONS.

1. Who is the author of this quotation : " In the will work and acquire, and thou hast chained the wheel of Chance and shalt always drag her after thee." AGLA.

2. According to certain mystic Rabbis, Adam, when cast out of Eden, was precipitated into Gehenna; but he escaped therefrom to earth by repeating and pronouncing properly the mystical word " Laverererererareri." (See Basnage, " Histoire des Juifs." La Haye, iii, p. 391.) Analyze the word. B. C. F.

3. From whence come the quotations : " The face is the index of the mind." " The mind is the standard of the man." H.

4. Homer, in the *Iliad* (XXII, v 318) refers to the planet Venus by the name *Hesperos*, the evening star. But in another place (XXIII, v. 226) the name appears *Heosphoros*, to which the Latin *Lucifer* corresponds. Do these both refer to the same star ? O.

5. What is the right pronunciation of the word *Ogygia ?* Is our word *Governor* derived from *Gouverneur ?* What is the correct pronunication of Shelley's name *Bysshe ?* How many ways are there to spell *manœuvre ?* What are included in the *Indo-European* races, or languages ? Which is considered the older race, the Ægyptian or the Æthiopian (Gen. xvi, 1 ; Num. xii, 1)? JACOB.

6. Did Lewis and Clark, the early explorers of our western territory, ever make a report on the flora and fauna of the country they explored ? O. H. L.

7. The author of " The Science of Correspondences " (Edward Madeley), makes a reference to Plutarch's " Dissertation on the Word EI, Engraved on the Temple of Apollo." What is the meaning of the word, and in what work is the dissertation to be found ? X.

8. Why are the Florida Keys so called, Key West, etc. ? J. T.

9. How is Sgravesande (William Jacob) pronounced ? J. T.

10. Give a clear definition of *Conservation of Forces.* NOAH.

11. What is included in " the dimensions of the Herschellian nebulæ," as stated in " Stellar Evolution," by James Croll, p. 74 ? ANGLO.

12. What is the import of the terminology of the great number of Mexican words, Popocatapetl, Quetzalcoatl, Teotecpatl, Sochiquetzl of which these are specimens ? ANDREW.

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17. Theosophy is that branch of commerce which makes one fit to select, unerringly, the commodities for both lives.

18. Theosophy is that branch of politics which unites past and future into one present, and establishes peace with the most tumultuous off-shoots of debased nature.

19. Theosophy is that branch of mineralogy by which one may discover the source of eternal wealth, combining life, knowledge, and eternal joy into one.

20. Theosophy is that branch of astronomy which proves that spirit is the only fixed star which sets not throughout the revolutions of nature.

21. Theosophy is that branch of gymnastics which invigorates the mind, expands the intellect, unites the thoughts with the tie of breath, removes the heat of lust, and produces a calmness, which is the heart's eye to penetrate the mysteries of nature.

22. Theosophy is that branch of mental philosophy by which one may know the exact center of his individual self, and its identity of the entity of the second principle of the Vedantists, or the seventh one of the present Theosophists, or what is commonly known by the name of God.

23. Theosophy is that branch of medicine by which one may rid himself of his sins from time immemorial.

24. Theosophy is that branch of natural philosophy by which one may watch and witness nature in her birth, chastity, adultery, and the present old age.

25. Theosophy is that occult branch of the Christian church on which the ground-work of that church was originally planned, that is, the essential non-difference of God with the individual witness.

26. Theosophy is that branch of Christianity which illuminates the spiritual Christ from the corporeal one of the orthodox generation.

27. Theosophy is that part of the Christian theology which shows that the present churches of the West are abusing the Bible by their misrepresentations.

28. Theosophy is that part of the Aryan independence by which one may exist without the help of nature.

29. Theosophy, to be brief, is the sum total of the wisdom of the Aryan Brahma, the happiness eternal, and the life everlasting. It was Theosophy which taught the Aryans how to soar far beyond the region of Shakti, and to be in perpetual joy (the play ground of Shakti).

30. Theosophy, in short, is the basis of all knowledge that exists in the eternity.

SATELLITES TO BE DISCOVERED. M. Wilfred de Fontvielle writes to the London *Times* to point out that the number of satellites of the planets from the Earth outward probably increase in geometrical progression, of which the ratio is two, thus: Earth 1, Mars 2, Jupiter 4, Saturn 8. Uranus should have 16, of which 8 have been discovered ("Chambers' Astronomy," p. 162); and Neptune 32, of which one has been descried. M. de Fontvielle also states that M. Frederic Petit, of the Observatory of Toulouse, advocates the existence of a satellite to the moon, which he believes he has seen several times. If the diameters of the satellites of Mars are as small as reported, such bodies could easily revolve round the moon unnoticed by the astronomers on the earth, and their presence might account for some of the known irregularities in the moon's motion.

MANESQUO. Who can give any information about the Indian Chief, *Manesquo*, mentioned several times in William Stark's poem, read at the centennial celebration of the incorporation of Derryfield, October 22, 1851, at Manchester, N. H. The poem is in the "History of Manchester, N. H.," by Chandler E. Potter, 1856, p. 29.

"*And still the Piscataquog rolls its bright water,*
The Island still offers its deep gloomy shade,
And where played the maiden, MANESQUO'S *fair daughter,*
The little bird warbles her sweet serenade."

DERRYFIELD.

"*Do the stars e'en outnumber the sands of the sea?*
What part is an hour of eternity?
Is the past quite as long as the future will be?
The answers must come from the Deity.—JAMES L. BASFORD.

ARGUMENTS OF THE ILIAD The following are the arguments of the *Iliad* as given in George Chapman's translation, edition of 1843.

The poems of the *Iliad* (and the *Odyssey*) are divided into 24 books, according to the letters in the Greek alphabet ; and this division has been ascribed to Aristarchus who used the letters as references to the books in the two poems. Some credit Aristophanes with the division, and others, Zenodotus. (See Vol. XI, pp. 208-211, for some information on the Homeric poems.)

Alpha *the prayer of Chryses sings ; the army's plague ; the strife of kings.*
Beta *the dream and synod cites ; and catalogues the naval knights.*
Gamma *the single fight doth sing 'twixt Paris and the Spartan king.*
In Delta, *is the gods' assize ; the truce is broken ; wars freshly rise.*
In Epsilon, *heaven's blood is shed, by sacred rage of Diomed.*
In Zeta, *Hector prophecies ; prays for his son ; wills sacrifice.*
In Eta, *Priam's strongest son combats with Ajax Telamon.*
In Theta, *gods a council have, Troy's conquest, glorious Hector brave.*
Iota *sings the embassy ; and great Achilles' stern reply.*
Kappa *the night exploits applies ; Rhesus' and Dolon's tragedies.*
Lambda *presents the general, in fight the worthiest man of all.*
Mu *works the Trojans all the grace, and doth the Grecian fort deface.*
The Greeks, with Troy's bold power dismayed, are cheered by Neptune's secret aid (Nu).
In Xi *with sleep, and bed, heaven's queen, even Jove himself makes overseen.*
Jove sees in O[micron] *his oversight, chides Juno, Neptune calls from flight.*
In Pi, *Patroclus bears the chance of death, imposed by Hector's lance.*
In Rho, *the virtuous hosts maintain a slaughterous conflict for the same.*
Sigma *contiuues the alarms, and fashions the renowned arms.*
Tau *gives the anger period, and great Achilles comes abroad*
In Upsilon, *Strife stirs in heaven : the day's grace to the Greeks is given.*
Phi, *at the flood's shore, doth express the labours of Æacides.*
Hector in Chi *to death is done, by power of Peleus' angry son.*
Psi *sings the rites of their decease ordained by great Æacides.*
Omega *sings the exequies, and Hector's redemptory prize.*

EPIGRAM ON COLUMBUS. Who can but admire the beautiful thought expressed in the following Epigram on Columbus by Schiller :

Mit dem Genius steht die Natur in ewigem Bunde,
Was der Eine verspricht, leistet die Andre gewiss.

" Nature is bound in a never-ceasing alliance with genius,
That which is promised by one, ever the other provides."

LEGEND OF ST. GEORGE AND THE DRAGON. "There was in Lybia, nigh unto the city of Siena, a stagnant lake, vast enough for a sea, wherein dwelt a dragon so fierce and venomous that he terrified and poisoned the whole country around. The people, therefore, assembled to slay him; but when they saw him, his appearance was so horrible that they fled. Then the dragon pursued them even to the city itself, and the inhabitants were nearly destroyed by his very breath, and suffered so much that they were obliged to give him two sheep every day to keep him from doing them harm. At length they were obliged to give him a man instead At last, so that all the men should not be eaten up, a law was made that they should draw lots to give him the youth and infants of all ranks, and so the dragon was fed with gentlefolks' and the poor people's children, until the lot fell upon the king's daughter. Then the king was very sorry, and begged the people to take his gold and silver instead of his daughter, which the people would not accept, because it was according to his own law; and the king wept very much, and entreated the people to give the people eight days before she should be given to the dragon to be devoured, and the people consented. And when the eight days were gone, the king caused his daughter to be richly dressed as if she was going to her bridal; and, having kissed her, he gave her his blessing, and the people led her to where the dragon was. St. George had just come; when he saw the princess, he demanded why she was there, and she answered, 'Go your way, fair young man, that you perish not also.' Then again St. George demanded the reason of her being there, and why she wept, and endeavored to comfort her; and when she saw he could not be satisfied, she told him. Upon this, St. George promised to deliver her; but she could not believe that he had the power to do her so great a service, and therefore again asked him to go away. And while they were talking, the dragon appeared, and began to run towards them; but St. George, being on horseback, drew his sword and signed himself with the cross and rode valiantly, and smiting the dragon with his spear, wounded him so sorely that he threw him down. Then St. George called to the princess to bind her girdle about the dragon's neck, and not to be afraid; and when she had done so, 'the dragon followed as if it had been a meeke beest and debonayre'; and she led him into the city, which when the people saw, they fled for fear to the mountains and valleys, until, being encouraged by St. George, they returned, and he promised to slay the dragon if they would believe and be baptised. Then the king was baptised, with upwards of 15,000 men, besides women and children; and St. George slew the dragon, and cut off his head; and the people took four carts and drew the body with oxen out of the city; and the king built a church and dedicated it to Our Lady and St. George."

LA PLACE'S UNIVERSAL EPOCH. (Vol. XIV, p. 60.) The major axis of the orbit of each planet is in a state of continual movement from the disturbing action of other planets. In some cases it makes the complete tour of the heavens; in others it merely oscillates around a mean position. In the case of the earth's orbit, the perihelion is slowly advancing in the same direction as that which all the planets are revolving round the sun. The alteration of its position in respect to the stars amounts to about 11″ in a year, but since the equinox is retrogressing in the opposite direction at the rate of 50″.1 in a year, the whole annual variation of the longitude of the terrestrial perihelion amounts to 61″.1. La Place has considered two remarkable epochs in connection with this fact, namely, the epoch at which the major axis of the earth's orbit coïncided with the line of the equinoxes, and the epoch at which it stood perpendicular to that line. By calculation he found the former of these epochs to be referable to the year 4107 B. C., and the latter to the year 1245 A. D. He accordingly suggested that the latter should be used as a universal epoch for the regulation of chronological event. These facts are taken from Arago's "Eulogy on LaPlace," read before the French Academy, which was translated by Baden Powell. Mary Somerville, in her work, "The Connection of the Physical Sciences," p. 81, 1857, states that 1250 was the year suggested. Perhaps "RADIUS" had this in mind when making his query.

SATELLITES OF JUPITER. One of the earliest telescopic discoveries by Galileo was that Jupiter was accompanied by four satellites, which revolved around him as a center, thus forming a miniature copy of the solar system. As in case of spots on the sun, Galileo's announcement of this discovery was received with incredulity by those philosophers of the day who believed that everything in nature was described in the writings of Aristotle. One eminent astronomer (Clavius) said that "to see the satellites one must have a telescope that would produce them"; but he changed his mind as soon as he saw them himself. Another philosopher, more prudent, refused to put his eye to the teleocope lest he should see them and be convinced. He died shortly afterwards. The caustic Galileo remarked, "I hope that he saw them while on his way to heaven." A very small teloscope, or a good opera glass even, is sufficient to show these moons.

SEALING OF THE UNIVERSE. He selected three letters from the simple ones, and sealed them as forming his great Name (I H U), and he sealed the universe in six directions :

1.	He looked above, and sealed the height with	I H U.
2.	He looked below, and sealed the deep with	I U H.
3.	He looked forward, and sealed the East with	H I U.
4.	He looked backward, and sealed the West with	U H I.
5.	He looked to the right, and sealed the South with	U I H.
6.	He looked to the left, and sealed the North with	H U I.

" AND THE DESIRE OF ALL NATIONS SHALL COME " (HAGGAI II, 7.). Who will explain the different renderings, readings, etc., and meaning of this quotation :

" AND the DESIRE OF ALL NATIONS SHALL COME." — *Douay Version.*
" And the desire of all nations came." — *Julia E. Smith's Version.*
" And the Desire of all nations shall come." — *Am. Bible Society.*
" And the desirable things of all nations shall come."—*Revised Version.*
" And the desire of all nations shall come."—*King James' Version.*

ANGELS OF THE REFORMATION. A correspondent signing himself " LUCAS " or " LUCIAN " asks " Who were the Angels of the Reformation ? " A reference to " Hales' Chronology," Vol. III, p. 490, says ; " Wickliffe, the first angel of the Reformation, 1360 ; Huss, the second, 1405 ; Luther, the third, 1517."

NATURAL AND VIOLENT MOTION. The writers of the Aristotelian school of physics expressed this famous distinction in verse. The law of natural motion was ,

" *Cool at the first, it warm and warmer glows.*"

The law of violent motion was,

" *Hot at the first, then barely warm, then cold.*"

Theosophy is a scientific religion and a religious science.
William Q. Judge.

Theosophy is the complement of philosophy. *A. Bronson Alcott*

Mr. Editor. When I wrote my criticism on Faber's " New Law " (Vol. XIV, p. 2.) I was not aware that he was not living ; if I had known that he was dead, I should not have indulged in *personal* criticism. As it was, I did it to emphasize the magnitude of the error in his theory. J. H. D.

EARTH'S ORBITAL MOTION. No theory of planetary motion is properly called scientific which fails to recognize and explicate the following astronomic truths :

1. The annual and diurnal periods of the Earth's orbital and rotary motions are unvarying.

2. The Earth is nearly three and one-fourth million miles nearer the sun the first of January than the first of July.

3. The Earth moves with increasing velocity from the point of its greatest to that of its least distance from the sun, and hence thither with increasing velocity.

4. The mean velocity of the Earth's orbital motion is 1,572,820 miles daily ; but the maximum thereof is 30,599 miles greater, and its minimum 30,599 miles less than its mean, that is, per day ; the daily increment and decrement thereof being an average of 355.0962 miles

5. The Earth is a little more than one day and one-third longer in moving from its apohelion to its perihelion than from this to that.

6. The Sun is permanently distant from the center of the Earth's orbit nearly one-fifty-sixth of the orbit's radius, or 1,623,762 miles.

7. The Earth's orbital transposition causes the Sun to appear one and two-thirds days longer north of the terrestrial equator than south of it, annually.

8. Summer is a little more than two-thirds of a day longer than Spring. Autumn is a little less than two-thirds of a day longer than Winter. Spring is over three and four-fifths, and Summer is over four and one-half days longer than Winter. But Summer and Autumn together are less than one day and three-eighths of a day longer than Winter and Spring.

9. These seasonal divisions of the terrestrial year are coincident with corresponding divisions of the Earth's orbit which are analogously unequal.

10. The seasonal divisions of the terrestrial year, as well as the arcs of the Earth's orbit appropriate to them respectively, are correlated in arithmetical proportion.—*The Pericosmic Theory*, p. 105.

AN EARLY BOOK, TITLE AND IMPRINT. We have in possession an old book in excellent preservation, in Latin. The title is as follows: "LVPOLDVS DE IVRIBVS DE TRANSLATIONE IMPERII. In Lupoldi Bebenburgij Epitome De iuribus regni & imperij Hexafthycon Sebaftiani Brant."

Imprint — " Mathias Schürerius Schletftatinus id ex officina fua impreſſoria Argentoraci emifit:die vij . Iulij . Anno M.D.VIII."

SEVEN CLASSES OF DREAMS. The seven classes of dreams within the limit of Swapna consciousness are :

1. The chaotic, monstrous, and troubled dreams ; arising from physical disorders, indigestion, mental troubles, and similar external causes.

2. The vague and undefined dreams ; in which pictures only half formed impress themselves in rapid succession upon the brain, and hence appear quite obscure and confused on awaking.

3. Warning dreams, which occur to the mind as pictures, in the astral light, of events about to happen ; or they may appear as living scenes in which the dreamer either takes an active part, or remains passive, or remains a passive spectator. These are not necessarily connected specially with the life of the dreamer, for they frequently have reference to the lives of others, known to him, but are not themselves susceptible to these subjective impressions.

4. Retrospective dreams, having reference to events which have already taken place in this or preceding incarnations.

5. Dreams resulting from the will of others, good or bad, who desire to impress the sleeper with thoughts, towards future action. The ordinary man must be wide awake and equipped with a very powerfnl will in order to effect these impressions upon a sleeping person ; but the adept need not necessarily be awake in order to produce this result, because his state when away from the body is above the states of either Swapna or Sushupti, as has been said. With regard to the reception of thoughts during sleep which afterward have effect in the waning life of the individual, this is a fact not sufficiently well known to most people ; but it is nevertheless a potent factor in daily life, and more could be said on this point when discussing consciousness.

6. The next kind of dream is the allegorical, which, under more or less beautiful and spiritual imagery, is intended to convey to the mind some idea of a subjective reality or truth. The impression is that truth clings to, or more properly speaking, is held by the consciousness of the waking person, although the brain may not contain the images under which it was conveyed.

8. Prophetic dreams are the highest class of conscious impressions received in the Swapna state. They are impressed upon our consciousness by the Higher Self, and as such are plain and clear. Many instances of this kind of dream appear in the various Scriptures, and are spoken of as being received by means of a voice, or both. — *Walter R. Old.*

"*Homer and Hesiod imputed to the gods all that is blame and shame for men.*"
—XENOPHANES.

CAGLIOSTRO'S PORTRAITS. Charles Sotheran, in one of his lectures on Cagliostro, delivered before the Liberal Club, in New York, May 28, 1876, exhibited two portraits of the martyr; one of them was by the celebrated Bartolozzi, and was entitled the "The Contemplating Philosopher." Underneath this one are the following lines:

"Behold this wondrous man, whose talents sublime,
His skill each day doth eager death disarm;
His noble soul, sordid interest doth decline,
Humanity alone his breast doth warm."

A Reflection of Byron.

BY GEORGE STEARNS.

(Author of "The Pious Man and Other Poems.")

"Aye, but to die, and go," alas!
Where all have gone, and all must go;
To be the nothing that I was,
Ere born to life and living woe!

Count o'er the joys thine hours have seen,
Count o'er thy days from anguish free,
And know, whatever thou hast been,
'Tis something better not to be.—*Byron.*

Why should the poet thus belie
The voice which heart and soul confess,
From hope's fair clime withdraw the eye,
And dream of bliss in nothingness;
When conscious life would pray to live,
For half the gifts that earth can give.

A "living woe!" too true, if thus
Be narrow earth our utmost sphere,
Chasing the *ignis fatuus*
Of weal, which mocks our dreamy cheer;
With just a glimpse of brighter skies
Which lure us but to tantalize.

Curse to the soul that thus is born
To drag out years of pain and gloom;
If there be not another morn,
Beyond the night-fall of the tomb;
More blest who never saw the light,
Which bodes of an eternal night.

Ah, Byron! had the realm of faith
Its glories to thy vision spread,
Thy muse had never moaned of death;
Nor prayers to dull oblivion said;
Thy soul in hope, the heavenly throng
Had stooped to listen to thy song.

Count o'er the woes thy years have seen,
More blest with these than not to be;
Count o'er the joys of life terrene,
And bless the hand that gives them thee;
But task not finite powers to sum
The riches of the life to come.

PROGRESS.

BY EUGENE BETTES.

Oh friends of human progress,
I ken the coming time,
When kingcraft and priestcraft
Shall die in every clime;
When baneful superstition
Shall yield its hated life,
And reason rise triumphant,
The victor in the strife.

Oh friends of human progress,
I see the rising sun,
That giveth quick fruition
To the work that Paine begun.

His noble words are spreading,
Columbia holds no slave,
And the Praise-the-Lord-Barebones
Scoops not the sceptic's grave.

Oh friends of human progress,
Let all with loud acclaim,
Their faith in human reason
Their love to man proclaim;
The men with doubts are swarming,
Their brains with changes fraught,
As friends of truth they welcome
The king of kings, free thought.

ECCENTRIC BOOKS. The following are the titles and descriptions of some very strange and singular works, containing much information in all departments of knowledge, yet grotesque and eccentric in composition and style, compilation, etc. :

" The Treasury of Light ; or the Storehouse of Truths Gathered on the Luminous Pasture Fields of History, Mythology, Prophecy, and Heraldry." By John Bull. Edited by Earnest Edwards, Esq. ' I was eyes to the blind ' (Job xxix, 15). Pp. 452. London, 1858. Illustrated with frontispieces, maps, charts, cuts ; zodiacs, wheels, etc.

Book I—Universal History. The History of John Bull, being the Eyes of the Universe set forth in light and dark shades. Written by himself, and carried through the press of events by the pages of his career in high and low life, as a preparatory introduction to the public, before opening his bull's-eyes. Manufactured for the benefit of the best boys in the Universe-Ity and City of Ox-en-ford. Pp. 1-112.

Book II—Theology of Mythology. The Sayings and Doings of John Bull, during his Career through Space, in his Twelve Chambers of Imagery, where, at morning, noon, and night, he has, in the capacity of White, Red, and Black, been studiously engaged in manufacturing Bull's-eyes for the best scholars in the Universe-Ity and City of Ox-en-ford. Pp. 113-252.

Book III—Key to Scripture Prophecy. The Revelations and Doctrines of John Bull, Master of the Bull-ring of the Universe ; or The Chariot of the Lord, drawn by the Four Hors-es of AC-ER-UB, the four-heeded lying devil-deity sent to the school of the prophets. For the benefit of the Overseers of Ox en-ford. Pp. 253-452.

" Miranda ! A Book of Wonders Hitherto Unheeded. Divided into three Parts, entitled : I, Souls ; II, Numbers ; III, Stars. The Neo-Christian Religion. Its confirmations of the old and New Doctrines of Christ, from wonders hitherto unheeded, in the words and divisions of the Bible ; in the facts and dates of History ; and in the positions and motions of the Celestial Bodies." By Filopanti (Emmanuel XLIX). Pp. 398+216 = 664. London, 1858-'59-'60.

De Morgan's copy has his manuscript in it : "This 23d of February, 1860, being Thursday, Emmanuel XLIX, whom men call Filopanti (see p. 168), left this copy of his Gospel for me at the gate of the College. I believe I am the person specially alluded to at page 355, § 1162. This copy ought to be very valuable at a future time. What would any one give *now* for a presentation copy of St. John's Gospel, or of the Apocalypse ? *A. De Morgan.*

" Emmanuel ; Both the Germ and the Outcome of the Scriptural Alphabets, and the Matallic Image ; with an Appendix of Individual

Analogues. A Pentaglot Miniature" (in English, French, German, Italian, and Spanish languages). Pp. 360. London, 1885.

Bane and Antidote together; the Unexampled Philology of the Newer Testament and the Unsuspected Geology of Genuine Scripture in Genesis, Job, John, and Hebrews, with a few extemporised Allusions to Universalism and Judas Iscariot, as a letter to the Most Reverend, the President of Canterbury Convocation from an Octogenarian Advocate of Inspiration. Generalities and Individualities.

"In utilising for my purposes such adjustments as .5236 and .7854, alike in the orbs of Chaos and in the orbits of Cosmogony, I have treated the fraction as integers."

"Elijah counts 46 in the Hebrew alphabet, and Emmanuel in the Greek, 644; this bisected into 322 of Deity, and 322 of Humanity, either reckoning of Emmanuel embracing exactly seven reckonings of Elljah."

DUAL ARITHMETIC († ↓). (Vol. XIV, p. 84.) In reply to "NELSON" we will state:

"When eight positions to the right and eight to the left of the signs †↓, counting from left to right in both cases, are occupied by ciphers or other digits, the sign † being placed before the eight ascending digits and ↓ after the eight descending; yet with respect to range, the dual number is said to be one of eight digits, although sixteen positions, and other positions between the ↓ and † may be occupied. If one of the signs is omitted, the positions attached to the other are supposed to be occupied by cipher."

CHANGES IN NAMES. (Vol. I, p. 673.) It was formerly the practice to refer to Vergil as Maro, Ovid as Naso, Cicero as Tully. Even now the "great Julius" is chiefly known by the name of "Cæsar"; the Cornelii as Scipios, the Aurelii as Antonius. The changes are arbitrary. A. WILDER.

ALLITERATION. Philip Quarles, in his "Divine Emblems," contains many specimens of alliteration. Here is one:

> "*We sack, we ransack, to the utmost sands*
> *Of native kingdoms, and of foreign lands;*
> *We travel sea and soil; we pry, we prowl,*
> *We progress, and we prog from pole to pole.*"

Phineas Fletcher, in his poem, "The Purple Island," first canto, stanza seven, has this one:

> "*New light, new love, new love new life hath bred,*
> *A life that lives by love, and loves by light.*"

Sparks from the Philosopher's Stone.

BY JAMES LENDALL BASFORD.

A good proverb, like a pinch of snuff,, tickles the mind into a sneeze.
All language is thought expressed ; he who speaks well must think well.
All persons carry with them some means of happiness.
At the point of the pen is the focus of the mind.
A woman changes her mind quite as often as she does her dress.
A woman's tears and her kisses are her strongest arguments.
Behind near-sighted eyes there is often a far-sighted mind.
By looking at others we may see the greater part of ourselves.
Earth's tribulations diminish in proportion to the elevation of the soul.
Excitement gives strength to some ; to others, weakness.
Calm reason never seeks to prevail by unreasonable arguments.
Circumstances are the moulds in which characters are run.
God, being the source of all good, cannot be the source of evil.
God is never a contradiction ; man is seldom anything else.
God prompts all good deeds ; they are never accidental.
Great ideas in shallow minds are like richly-laden vessels in shoal water.
In the light of the Bible Satan is always visible.
Justice, mercy, love — three sparkling gems in the crown of Jehovah.
Man can appreciate many things — but enjoy but few.
Man can no more order his thoughts than he can direct the whirlwind.
Man in his old age is but an undeveloped germ in the womb of eternity.
Man often chooses the longest road to happiness.
Man's way to the highest level is always up-grade.
Man wisely thinks ten times as often as he wisely acts.
Many a man gets swamped in the mire of his own character.
Many a pretty face is but the fair exterior of virtue's desecrated temple.
Many a subject is weakened by being too much *handled.*
Many talk as easily as they breathe, and with quite as little thought.
Most so-called good judgment is only good guessing.
Mountains of theory often become mole-hills of fact.
Next to the service of God is loyalty to a good government.
Oftentimes the best part of the sermon is the *text.*
Often when God speaks loudest, His voice is least heeded.
Open ears and sharp eyes are the philosopher's best tutors.

Our best friend is Nature ; our greatest admirer, God.
Past pleasures *for*-gotten, are often present pleasures *be*-gotten.
Persons possessiug the greatest curiosity often investigate the least.
Refined thoughts are the choicest fruits of a cultivated mind.
Satan records more *lies* in one day than there are bricks in London.
Self-love often moves the soul to a boundless cupidity.
Shiftless persons find their chief happiness in complaining.
Small minds often think themselves great — a great one *never*.
Something more than a man's nature is manifested in his actions.
Tears are streamlets from the fountain of goodness.
That is certainly a poor country which one man can ruin.
The best climate is generally found in the land of contentment.
The clock of eternity is wound by the hand of the Almighty.
The influence of the platform is much more potent than that of the pen.
The love of children inspires an interest in the welfare of humanity.
The mind of the good changes often—the heart never.
The most estatic love is that which is known to the lover only.
The most powerful telescope known to man is the mind's eye.
The pen is always a great power in regulating irregularities of society.
The pen-*holder* is mightier then the pen.
The soul is always full ; when evil goes out, good comes in.
The thoughts of God are expressed in Nature's language.
The wicked generally conform to their deformity.
There are many fools among men ; among animals none.
There are too many who are justly denominated sound reasoners.
They who affect to be what they are not, deceive themselves most.
The writer of a book stays at home while he sends himself abroad.
Thought is the unconscious and unceasing language of the mind.
Those who will not believe the truth are contented with generalities.
Those who promise by the cart-load generally pay by the spadeful.
True godliness is the rarest of rarities, and the greatest of greatnesses.
True love can only exist under proper conditions of adaptation.
We are sinners by nature, but much more so by practice.
We cannot think of God without being made better by the thought.
We never fail to accomplish what we undertake, if we only will *try*.
What you love will often harm you more than what you hate.
When orators speak what the people feel, then they are eloquent.
Wishing good, merely, is lukewarm charity ; but doing good is divine.

GOD, DEUS, THEOS. The Greek word for God (*Theos*) literally means A CAUSER, A MAKER. The Latin *Deus* is derived from the Sanscrit DEVA which means BRIGHT — " brightness or light being one of the most general attributes shared by the various manifestations of the Deity, invoked in the Veda, as Sun, Sky, Fire, Dawn, or Storm. We can see, in fact, how in the mind of the poets of the Veda, DEVA, from the meaning BRIGHT, came gradually to mean divine." (See " Chips from a German Workshop," Vol. p. p. 24.)

The English word *God*, in all probability, had originally the same meaning as the Persian word KHODA, which signifies " lord, master, prince, or ruler." The general supposition that the word God in the Anglo-Saxon language is synonymous with the word GOOD is erroneous. It is true that in all Teutonic dialects the two words God and Good run parallel; but there appears to be no evidence that they converge toward a common center. It is hardly probable that pagan man ever made the idea of goodness synonymous with the idea of the Supreme Being. It may be possible that a closer inspection of the word GOSPEL will make it mean " God-news " instead of " good-news," or tidings. This however will not do away with the biblical idea, for the Greek word *evaggelion* rendered GOSPEL means A JOYFUL MESSAGE.

There is no point more prominent in the Pentateuch than the different names for Deity and the use made of them. The names for God are four : *Elohim*, *Yehovah*, *Shaddai*, *Adonai*. Only the second one of these is in the singular number, the others consequently are in the plural number. Elohim is the more usual term for the Deity, and may said to be used only in a general sense. To him is not attributed personal or moral character, though described as creator and governor of the physical universe. This word is used with great latitude, and both in the singular and plural numbers and is often applied, in the Scriptures, to pagan gods. When a heathen speaks or *vice versa*, the name Elohim is generally employed; instances of this kind can be cited: when Joseph addresses Pharaoh (Gen. xli, 16); when Abimelech seeks an oath from Abraham (Gen. xxi, 22, 23, etc.). On the other hand Yehovah particularly designates the nature of God, and clothes him with moral perfections, and brings him nearer the people and their associations. Yehovah is eternal, unchangeable, makes covenants with the people. Elohim is spoken of but once as making a covenant (Psalms lxxviii, 10), and the name here is intensified by the article as *Ha-Elohim*. It was Yehovah's commandments that the Israelites were enjoined to keep (Lev. iv, 27). Ha-Elohim is used in this sense but once (Lx. iii, 12), and in this association Elohim occurs only when the worship of idols is spoken of.

Elohim, plural of Eloah, first, foremost, chief. Shaddai, strong. Yehovah, to be, to exist. Adonai, Lord. The scrupulous avoidance of the Jews in pronouncing the name Yehovah and substituting Adonai, is said to be founded on the erroneous rendering of Leviticus xxiv, 16. They believed it too sacred to be uttered — unutterable.

THE PLACE OF MIRACLES. "On a certain day, Rabbi Eliezer Ben Orcanaz replied to the question proposed to him, concerning his teaching; but his arguments being found to be inferior to his pretensions the doctors present refused to admit his conclusions. Then Rabbi Eliezer said: 'My doctrine is true, and this Karoub tree, which is near us, shall demonstrate the infallibility of my teaching.' Immediately the Karoub tree, obeying the voice of Eliezer, arose out of the ground and planted itself a hundred cubits farther off. But the Rabbis shook their heads, and answered: 'The Karoub tree proves nothing.' 'What,' cried Eliezer, 'you resist so great a miracle? Then let this rivulet flow backward and attest the truth of my doctrines.' Immediately, the rivulet, obeying the command of Eliezer, flowed backward toward its source. But again, the Rabbis shook their heads, and said: 'The rivulet proves nothing. We must understand before we can believe.' 'Will you believe,' said Rabbi Eliezer, 'if the walls of this house, wherein we sit, should fall down?' And the walls, obeying him, began to fall, until Rabbi Joshua exclaimed, 'By what right do the walls interfere in our debates?' Then the walls stopped out of respect for Rabbi Joshua, but remained leaning, out of respect for Rabbi Eliezer, and remain leaning unto this day. But Eliezer, mad with rage, cried out: "Then in order to confound you, and since you compel me to it, let a voice from Heaven be heard!' And immediately the Bath-Kol or Voice from Heaven was heard at a great height in the air, and it said 'What are all the opinions of the Rabbis compared to the opinion of Rabbi Eliezer? When he has spoken, his opinion ought to prevail.' Hereupon Rabbi Joshua rose and said, 'It is written, "The Law is not in Heaven; it is in your mouth and in your heart." It is in your reason; for again it is written, "I have left you free to choose between life and death, and good and evil." And it is in your conscience, for "If ye love the Lord, and obey His voice within you, you will find happiness and truth." Wherefore then does Rabbi Eliezer bring in a Karoub tree, a rivulet, a wall, and a voice to settle questions of doctrine? And what is the only conclusion that can be drawn from such miracles, but that they who have expounded the laws of nature have not wholly understood them, and that we must now admit that in certain cases a tree can uproot itself, a rivulet flow backward, walls obey instructions, and voices sound in the air? But what connection is there between these observations and the teaching of Rabbi Eliezer? No doubt these miracles are very extraordinary, and they have filled us with astonishment; but to amaze us is not to argue; and it is argument, not phenomena, that we require. When, therefore, Rabbi Eliezer shall have proved to us that Karoub trees, rivulets, walls, and unknown voices afford us, by unusual manifestations, reasonings equal in value and weight to that reason which God has placed within us to guide our judgment, then alone will we make use of such testimonies and estimate them as Eliezer requires.'"—*The Talmud.*

Planetary Constants and Analogies.

Several of our readers have requested us to publish some examples illustrating more or less the various planetary laws and analogies that have appeared in the later volumes of this magazine. We therefore will do so leaving the details to them for want of space. Such arithmetical calculations will be good practice, and also prove as a test to the tables. These tables are selected from several works on astronomy and subjects relating thereto. The variations in results are due more or less to observations, instruments, and other matters. Some of the analogies may be too theoretical, and some empirical. Both Bode's Law and Kepler's Law (Third according to Newton) do not obtain under all conditions, yet they have been the means of unlocking the universe, and discovering the secrets of solar systems.

I. If the squares of the periodic times of the planets be divided by the cubes of their mean distances from the Sun, the quotients thus obtained are the same for all the planets.—*Kepler's Third Law.*

This Law gives a constant as exemplified in the fourth column; the want of exact uniformity is owing to error in the observations. The decimal point is omitted so the eye appreciation of the coïncidence may not be interfered with.

PLANET.	d^3 DISTANCE.	t^2 TIME.	$\frac{t^2}{d^3}$ CONSTANT.
Vulcan(?)	.14300	19.700	132716
Mercury,	.38710	87.969	133421
Venus,	.72333	224.701	133413
Earth,	1.00000	365.256	133408
Mars,	1.52369	686.979	133410
Ceres,	2.77692	1,679.855	132210
Jupiter,	5.20277	4.332.585	133294
Saturn,	9.53878	10,759.220	133401
Uranus,	19.18239	30,686.821	133422
Neptune,	30.03680	60,126.710	133495

The average of the fourth column is 13210; the average, not including Vulcan of doubtful existence, 133265.—*Chambers' Astronomy*, 1867.

The same Law holds good for the satellites, and the average constant is given by the same work as follows:

Jupiter (4), 14151. Saturn (8), 22865. Uranus (8), 15616.

II. If the orbital velocity ot a planet be multiplied by the square root of the semi-diameter of the planet's orbit, the result will be, in the case of every planet, the same product in millions, differing below from discrepancies between authorities in observations.—*The Numerical Basis of the Solar System, by Frank H. Norton.* 1890.

PLANET.	√ { SEMI-DIAM. OF ORBIT.		ORBITAL VELOCITY.		CONSTANT.
Mercury,	5,948.400	×	109,000	=	648,484,600
Venus,	8,079.690	×	80,282	=	648,446,199
Earth,	9,505.500	×	68,218	=	648,450,000
Mars,	11,790.000	×	55,000	=	648,450,000
Ceres,	14.806.000	×	41,000	=	648,000,000
Jupiter,	21,616.460	×	30,000	=	648,493,800
Saturn,	29,478.000	×	22,000	=	648,494,000
Uranus,	42,580.158	×	15,600	=	648,543,856
Neptune,	51,062.220	×	12,700	=	648,494,004
				Average,	648,428,498

III. This table, it will be observed, carries into the relation of the planets to the Sun, the same rule of proportion which has been applied to the planets in their relation to each other. The natural sequence would be that the final factor in the relation is the rotary velocity of the Sun which probably makes one revolution in 24 hours. In the case of the four outer planets, the relation is preserved by bringing them, through division by 2.29, to a 24-hour period.—*Frank H. Norton.*

PLANET.	DIAM.		DIAMETER. OF SUN.		AXIAL VELOCITY.			CONSTANT.
Mercury,	3059	:	852,900	::	400	:		111526
Venus,	7510	:	852,900	::	882	:		111524
Earth,	7626	:	852,900	::	1037	:		111463
Mars,	4363	:	852,900	::	571	:		111921
Ceres,	520	:	852,900	::		:		111000?
Jupiter,	84846	:	852,900	::	25540	:	(256736÷2.29)	111685
Saturn,	70126	:	852,900	::	21041	:	(255874÷2 29)	111735
Uranus,	33246	:	852,900	::	9973	:	(255852÷2.29)	111201
Neptnne,	37276	:	852,900	::	111828	:	(255870÷2.29)	111733

This writer calls attention to the fact that the alleged angular velocity of the sun multiplied by 24 hours will give the average circumfer ence of the sun as contained in the works on astronomy.

IV. The velocity of rotation varies inversely as the square root of the distance from the center of motion.

In a rotating fluid mass, the time, or period of revolution of any point is equal to the space described divided by the velocity.—*Gravitation and Cosmological Law, by M. T. Singleton.* 1895.

Therefore, the velocity equals $c \div$ by $\sqrt{x}$; and the space described in making a complete revolution is 2π. Hence $c = 2\pi$; and $x =$ the distance. The Earth $= 1$.

PLANET.	PERIOD, EARTH, 1.	DISTANCE IN TERMS OF EARTH'S.(x.)	OBSERVED VELOCITY.	VELOCITY. OR $2\pi \div \sqrt{x}$.
Mercury.	.2408	.3871	10.1006	10.0989
Venus,	.6152	.7233	7.3872	7.3884
Earth,	1.00	1.0000	6.2832	6.2832
Mars,	1.88	1.5237	5.0924	5.0904
Jupiter,	11.86	5.2028	2.7563	2.7545
Saturn,	29.46	9.5388	2.0344	2.0344
Uranus,	84.01	19.1854	1.4346	1.4346
Neptune,	164.62	30.0368	1.1464	1.1464

V. The Earth's true distance divided by the distance of each of the other planets gives the ratio of densities, which coïncide very nearly with the densities given by LaPlace. — *Influence of Light in Gravitation, by William S. Green.*

PLANET.	EARTH, 1.		DISTANCE.		DENSITY.	LAPLACE.
Mercury,	1.00000	÷	.38710	=	2.583	2.585
Venus,	"	÷	.72333	=	1.382	1.024
Earth,	"	÷	1.00000	=	1.000	1.000
Mars,	"	÷	1.52369	=	.656	.655
Jupiter,	"	÷	5 20277	=	.192	.201
Saturn,	"	÷	9.53878	=	.104	.103
Uranus,	"	÷	19.18238	=	.052	.218
Neptune,	"	÷	30.03680	=	.039	

This writer says: " According to Kepler's Third Law, the nearer a planet approaches the sun, its velocity is more and more increased. At the distance of one mile, therefore, from the sun, the velocity of the earth's revolution around it would be 19 miles per second multiplied by the square root of 94,892,572 miles, which equals $19 \times 9744 = 185{,}136$ miles per second. This is very nearly the estimated velocity of light. The atoms of terrestrial matter, therefore, if placed at the surface of the sun, would have a motion equal to the velocity of Solar Light."

V. If the mass be divided by the cube of the diameter, the quotient will be the density of the planet. If the Earth be taken = 1, the densities of the other planets will be as per the third column. — *Key to the Universe, or a New Theory of Its Mechanism, by Orson Pratt, Senior.* 1879.

PLANET.	DENSITY, EARTH, 1.	MASS, EARTH, 1.	DIAMETER.	DIAM. EARTH, 1.	TIME, ROTATION.
Mercury,	1.00934	.96376	3140.	.396189	1.00622
Venus,	.96395	.90433	7800.	.984165	.97282
Earth,	1.	1.	7925.5	1.	1.
Mars,	1.04346	.14533	4108.26	.51836	1.02877
Jupiter,	.26616	371.4547	88592.7	11.17810	.41377
Saturn,	.29007	289.0281	79160.	9 988013	.4382
Uranus,	.25005	20.6254	34500.	4.353038	.39692
Neptune,	.18720	26.8767	41500.	5.236262	.52724
Neptune,	.25371	26.8767	37500.	4.731562	.40077

VI. The following table gives Bode's Law of distances from the sun (calling Mercury 3), and the true distances ; then the distances in miles, and the orbital sidereal time in days ; these are taken from " Chambers' Astronomy." 1867.

PLANET.	BODE'S LAW.	TRUE DISTANCE.	DISTANCE IN MILES.	ORBITAL REVOLUTION, DAYS.
Mercury,	4	3.87	35,392,638	87.969
Venus,	7	7.23	66,131,478	224.700
Earth,	10	10.00	91,430,220	365.256
Mars,	16	15.23	139,312,226	686.929
Ceres,	28	27.66	000,000,000	000.000
Jupiter,	52	52 03	475.693,149	3332.584
Saturn,	100	95.39	872,134,583	10759.219
Uranus,	196	191.82	1,753,851,052	30686.820
Neptune,	288	300.37	2,746,271,232	60126.720

" When we recognize the great truth, so tersely enunciated by Oersted, that ' The laws of Nature are the thoughts of God,' we may be prepared to find those thoughts expressed in manifold ways, modified by mutual interaction, but all working harmoniously together in developing the eternal designs of Infinite Wisdom. The record of their activity may still be read in the measureless depths of space, where it was inscribed ' in the beginning ' by Him who ' created the heavens and the earth.' "—*Pliny Earle Chase.*

Facts, Rules, and Precepts.

ACCORDING TO F. A. UNUS, H. L. A. D. 1880.

1. Do as you would be done by. 2. Reverence Deity.

3. Treat your fellow man as an equal.

4. Respect all legally constituted authority.

5. Extend courtesy to all persons, but humble yourself to none.

6. Demand your natural rights at all times.

7. Tender that kind of respect which is due to all persons — to the man, the respect due to the man; to the woman, the respect due to the woman; and to the child, the respect due to the child; to every one the kind that is due. 8. Honor your parents.

9. Appropriate not that which is held in trust by another, without the consent of the trustee: that is, steal not.

10. Practice no deception, except towards a Devil.

11. Live and let live.

12. All religion and theology, which does not conform to this platform, reject as blasphemy.

13. All property is the property of God.

14. Individual man can hold property only in trust.

15. Established and received government is God's representative.

16. A government reflects the people.

17. Be honorable in all things.

18. Covet the like of all things that are good, and procure the like as far as you can, honorably; but never dishonorably.

19. Practice virtue and discard vice.

20. Never encourage and protect an evil doer in his villainy.

21. Free thought is the basis of all correct thought.

22. A man who would trammel thought is a curse to the human race.

23. A man who voluntarily refuses to think is a nuisance.

24. All live men are infidels, honorably.

25. Beware of those who accuse others of infidelity, with a view to persecution and prejudice; such accusers and designers are devils incarnate.

26. Parents should prefer the members of their own family first.

27. A devil is any person, individual, or thing, in opposition to an honorable, a normal or healthy condition, or state. Such persons, individuals, or things are the only real devils; all other devils are imaginary bugaboos, gotten up to frighten children, and silly people.

28. All persons are creatures of circumstances; and under the circumstances no person could be anything different from what he is.

29. All circumstances change; things themselves must and will change.

30. God in all his attributes is *Pure Space.*

31. Created things are so many varieties of special space, composed of special attributes of Deity, massed or thrown together for a purpose.

32. Be charitable to all, for the sole reason that all are creatures of circumstances.

33. Neglect no fitting opportunity to improve your own circumstances, or the circumstances of others.

34. Be a Free Thinker always; and think with all the power of mind that God has given you.

35. Render no verdict upon a question until you have examined the arguments, pro and con.

36. The man who would bar the access to sources of argument is a curse to the human race.

37. Never take a leap in the dark, either through abject fear or hallucination.

38. Base your argument upon axioms, and not upon *ipse dixit.*

EPITAPH ON HELMONT. Please translate the following Latin epitaph on Helmont, written by Leibnitz:

Nil patre inferior, jacet hic Helmontius alter,
Qui junxit varias mentis et artis opes;
Per quem Pythagoras et cabbala saca revixit
Elœusque, parat qui sua cuncta sibi. L.

LIFE OF MOHAMMED. (Vol. XIV, 29.) The Life of Mohammed, Founder of the Religion of Islam, and of the Empire of the Saracens. By Rev. George Bush, A. M. Pp. 180; appendix, pp. 80. New York, 1830. Stereotype edition.

FOURTEEN POSTULATES. The following postulates are treated by many as scientific heresies, but by others regarded as scientific truths.

1. Faith and Reason are both handmaids of Science.

2. Knowledge is not only power, but it is also supreme power, or the source of all power.

3. Order and harmony are evidences of Intelligences. The discoveries of new harmonies should, therefore, always stimulate new scientific investigation.

4. There can be no law without a Lawmaker.

5. Unity of Intelligence indicates unity of law.

6. Æsthetic gratification points to efficient laws.

7. All empirical results rest on *a priori* principles.

8. The methods of Intelligence are permanently recorded in the works.

9. There can be no unbalanced physical force without motion Even forces which are *relatively* static, can only be fully studied when producing motion.

10. Simple physical force is always central. Therefore, the laws of elasticity and of oscillatory motion are of prime importance in all fundamental physical investigations.

11. Any ethereal medium, through which impulses are progressively transmitted, must be material.

12. Any medium through which impulses are transmitted instantaneously, must be devoid of inertia, and therefore spiritual.

13. Tendency of motion is always in the direction of least resistance. Radial and tangential oscillations naturally alternate.

14. If the force of a moving body is its *vis viva*, the average *vis viva* of a perpetual oscillation is the proper standard for determining its quantity of motion, and the average velocity is the velocity of an equivalent synchronous oscillation under uniform velocity.—*Fundamental Propositions of Central Force, by Pliny Earle Chase.* 1876.

"ELEPHANT IN THE MOON." Butler wrote a sarcastic poem on the *Elephant in the Moon*, and some reader may recall it as illustrative of the possibility of an observer being deceived by some peculiarity of his telescope. In one instance, about forty odd years ago, a telescopic observation of something, which we now know must have been flights of distant birds over the disk of the sun, was recorded, and published in one of the leading astronomical journals, as a wonderful transit of meteors. The publication was probably not seriously intended, the description being a close parallel to that of the satirical poet.—*Newcomb's Astronomy*, p. 288.

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ANTHON, CHARLES. Classical Dictionary. New York, 1875.
——— Dictionary of Greek and Roman Antiquities. N. Y., 1857.
——— Manual of Greek Literature. N. Y., 1853.
BANKS, J. Hesiod, Callimachus, and Theognis. London, 1873.
BROOKS, NATHAN C. Ovid's Metamorphoses. New York, 1868.
BROWNE, R. W. History of Roman Classical Literature, London, 1853.
DWIGHT, M. A. Grecian and Roman Mythology. New York, 1849.
FISKE, N. W. Manual of Classical Literature. Philadelphia, 1875.
LEMPRIERE, J. Classical Dictionary. London. (Francis R. Sowerby.)
RILEY, H. T. Dictionary, Latin and Greek Quotations. London, 1884.

Homeric Items.

Alexander the Great always carried about with him an edition of Homer, corrected by Aristotle, called the Casket Homer, which he laid under his pillow at night with his sword. After the battle of Arbela, a golden casket richly studded with gems was found in the tent of Darius, and Alexander being asked to what purpose it should be assigned, replied : " There is but one thing in the world worthy of so costly a depository," and saying this, he placed therein his " Casket Homer."

" The Recuyell of the History of Troye," according to Joel Munsell's " Every Day Book of History and Chronology " (p. 368), was printed at Cologne, and published September 19, 1471, and that it was the first known book printed in the English language.

Antimachus of Colophon, a poet contemporary with Socrates, is the first known editor of the Homeric poems ; he made a *diórthosis* or corrected edition of the poems.

The division of the Iliad and Odyssey, into 24 books each, has been ascribed to Aristarchus, who used it in his recension ; while some credit the division to Aristophanes, and some to Zenodotus.

It is stated that Jacques Bénigne Bossuet could repeut by heart all Homer and Horace, verbatim, besides the Bible and several other works.

The are 39 designs by John Flaxman in the Iliad and 34 in the Odyssey, and they were made for a Mrs. Hare.

The Iliad contains 15,693 lines according to the text of Wolf.
The Odyssey contains 12,111 lines according to the text of Wolf.

The earliest known person to make a quotation from Homer was Simonides of Ceos ; he quoted the following from the Iliad (VI, 148) :
" *Even as are the generations of leaves, such are those likewise of men.*"

THE HOMERIC CLUB LIBRARY Catalogue of books and pamphlets to January 1, 1886 : bound volumes, 112 ; pamphlets, 16 ; total, 128. Additions to April 1, 1896 : bound volumes, 48 ; pamphlets, 14 ; together : bound volumes, 160 ; pamphlets, 30 ; total, 190.

We have never seen a bibliography of Homeric writings, and as several persons have inquired for various translations, we have appended to the foregoing additions to the Homeric Club Library such others titles and translations as have come under our observations.

HERO-WORSHIP. The Holy Scriptures teach us in several passages that where the ante-diluvians and post-diluvians, but especially the latter, departed from the worship of the unseen and spiritual Jehovah that they venerated both the host of heaven, and partly certain beings called in the Old Testament *Bastim* or *Siddim*, and in the New Testament *Demons*.

The heavenly bodies, sun, moon, and stars, they regarded as symbols of the omnipresence, omnipotence, wisdom, majesty, and benevolence of God. The light and heat represented the revealing process and productive benevolence of the Deity.

Next, men who had been of great service and benefactors to their fellow men were highly esteemed while they lived, and after their death were at first regarded as continuing their benevolent services to their race before God, or the gods, in heaven, and as potent mediators or intercessors with God in behalf of their families.

As Adam, Seth, Enoch, and Noah had been the high-priests of their families, when on earth, conducting their worship, teaching them what God had revealed to them of himself, His laws, and all of religious life, and hope, and families, social and patriarchal, or polished ife, their memories must have been precious and dear to their descendants who would regard them as continuing their powerful mediations with God in the world to come. By degrees the multitude, less influenced by philosophical speculation than sense and sentiment, began to pray to their godly dead ancestors to intercede with God for them.

The next step downwards seemed to have been that less potent mediators were regarded as semi-gods and they were venerated as such. Ultimately they were worshipped as deities. Thus hero-worship was established.

Busts, sculptures, drawings, likenesses, or portraits of them were made and invoked or worshipped as mediators or gods. Accordingly among the Greeks, Syrians, Assyrians, Egyptians, and other nations, the gods are described as having once lived or reigned on the earth, and the practice of deifying illustrious benefactors, after their death, was openly acknowledged as forming part of their popular theology.

The Papal Church seems influeuced by the same sentiments in canonizing its eminent benefactors as saints, and considering them patterns, and its people pray to them.

The same sentiments influence the political, social, literary and religious world in a much lower degree, in erecting statues or public monuments to perpetuate the memories of great benefactors of our race.

In the religious systems of the old mythologists, demons were the same as hero-gods, and these hero-gods were acknowledged to be the souls of eminent benefactors of our race who were worshipped by a grateful posterity. They were by the philosophic few regarded as

potent mediators between God and men. Saint Paul, in a remarkable prophecy, reports, "Certain persons in the Christian church, departing from sound doctrine, in the great apostacy of the latter times, should give heed to mythic tales and doctrines of devils or demons.

Epiphanius says the meaning of this prophecy is that there should be hereafter worshippers of dead men among apostate Christians even as there was formerly among apostate Christians. Thus they might argue that as Christians worshipped a dead Christ and a risen Saviour, they might worship dead souls who had risen like Christ.

In Acts xvi, 16-18, a spirit of divination or python, an evil spirit, an intelligent living agent, as appears from his love to the girl, possessed a clear knowledge of the character and office of Saint Paul.

The priestess of the Delphic oracle was called Python and was said to be inspired by Pytha, or the old serpent, the devil, since the devil is called in Scripture, "the prince of the power of the air" (Eph. ii, 2.)

KINGLY NICKNAMES. It is interesting to note the nicknames that have been bestowed upon the different sovereigns. One saint has graced the long line of royalty, and that was Edmund, King of the Angles, who died at the hand of the Norsemen. Edward the Confessor was considered hardly less than a saint. Indeed, to this day, Romanists gather at his tomb to invoke his aid. An honorable epithet was that won by Alfred the Great, who was styled "Truth Teller." Charles Stuart was the "White King"; and Emma, who won two crowns by her beauty, was the "Flower of Normandy." The sobriquets of "Conqueror" was applied to William the Norman; "Red King," to his son; "Beauclerc," to Henry I; "the Good," to Queen Maud; "Lionheart," to Richard I; and "Lackland," to John; all of which are well known and very appropriate. Isabella, known in her day as the "Fair Queen," has since been styled the "She-wolf of France." The Victor of Angincourt's was "Sweet Kate." "Blue King Hal" was too gentle a name for the Royal Blue Beard Henry VIII. Mary, was styled the "Bloody Queen" only because she was sent into the world three centuries too late. "Good Queen Bess," on the other hand, should have lived at the earlier date to fully deserve her nickname. The next Elizabeth, daughter of James I, however, fairly won her name to "Queen of Hearts." Mary of Modena, second wife of James II, was called the "Queen of Tears," in reference to which Noble says: "Her eyes became eternal fountains of sorrow for that crown her own ill policy contributed to lose." The thin mask "Merry Monarch" covered many sins. "Farmer George" conveyed something of goodly feeling, but "Snuffy" bore the taint of derision. "Albert the Good" was a name well bestowed, and Victoria will be known to posterity as the Model Queen. G. W. B.

PUBLIC LIBRARIES OF THE WORLD. Exclusive of private libraries, the number of books in the various libraries of the world is estimated at the present time to be no less than 40,000,000. In the last half century it has, as far as can be estimated, doubled, as the number in 1845 was shown to be about 20,000,000. One cause of this remarkable increase is the great cheapening of the cost of publishing during the period, and another the spread of education among all classes.

The largest libraries of the world are stated to number as follows:

National Library of Paris, ...	2,100,000
Library of the British Museum, ...	1,260,000
Imperial Library at St. Petersbnrg, . . .	1,000,000
Munich Library, ...	810,000
Royal Library of Berlin, ...	800,000
Dresden Library, ...	525,000
Boston Public Library, ...	587,000
Chicago University Library, ...	380,000
Congressional Library at Washington, . . .	385,000
Congressional Library at Washington, (pamphlets)	150,000

The Congressional Library increase, at present, is stated to be 50,000 volumes and 5,000 pamphlets annually.

The Vatican Library is one of the most valuable in the world, on account of the number of rare and priceless books and manuscripts.

DIVISION OF THE ZODIAC BY THE ANCIENTS. The manner in which the ancients divided the Zodiac into twelve parts was both simple and ingenious. Having no instruments that would measure time exactly, "they took a vessel, with a small hole in the bottom, and having filled it with water, suffered the same to distill, drop by drop, into another vessel set beneath to receive it, beginning at the moment when some star rose, and continuing till it rose the next following night, when it would have performed one complete revolution in the heavens. The water falling down into the receiver they divided into twelve equal parts; and having twelve other small vessels in readiness, each of them capable of containing one part, they again poured all the water into the upper vessel, and observing the rising of some star in the Zodiac, at the same time suffered the water to drop into one of the smaller vessels; and as soon as it was full, they removed it and set an empty one in its place. Just as each vessel was full, they took notice what star of the Zodiac rose at that time, and thus continued the process through the year, until the twelve vessels were filled." Thus the Zodiac was divided into twelve equal portions, corresponding to the twelve months of the year, commencing at the vernal equinox. Each of these portions served as the visibler epresentation or sign of the month it appeared in.

Literature on the Zodiac.

BROOME, REV. J. H. The Astral Origin of the Emblems, the Zodiacal Signs, and the Astral Hebrew Alphabet as shown in the Astronomical Register; with plate of Astral Hebrew Alphabet and a Planisphere. London, 1881.

BARTLETT, JOHN. An Enquiry into the Origin of the Constellations that compose the Zodiac, and the use they were intended to promote. Dublin, 1800.

COLE, JOHN. A Treatise on the Circular Zodiac of Tentyra in Egypt. Engraved folding plate. London, 1824.

DRUMMOND, SIR WILLIAM. Memoir on the Antiquity of the Zodiacs of Esneh and Dendera. London, 1821.

DRUMMOND, SIR WILLIAM. The Œdipus Judaicus. Containing the Dissertation on the XLIXth Chapter of Genesis (inserted in the Sixth Number of the *Classical, Biblical, and Oriental Journal*, for June, 1811). Thirteen engraved plates of Zodiacs. London, 1866.

DUPUIS, CHARLES FRANÇOIS. The Origin of All Religious Worship, Translated from the French of Dupuis. Containing a Description of the Zodiac of Dendereh. New Orleans, 1872.

WESTCOTT, WM. WYNN. The Occult Origin of the Zodiacal Signs. In Transactions of Metropolitan College, Societas Rosicruciana, in Anglia. London, 1885.

DE BUNSEN, ERNEST. The Pleiades and the Zodiac in their Relations to Biblical Symbolism. 1875.

SIMCOE, CHARLES. Genesis, or the Cosmogony of the World, Whirl, or Year, according to Moses or Old Aquarius, the Door-Keeper of the Zodiac. Chicago, 1879.

ROLLESTON, FRANCES. Mazzaroth, or the Constellations. In Four Parts. History and derivation of the Zodiacal Signs. Emblems of Egyptian Mythology, as delineated on the Planisphere of Dendera and other Monuments of Egypt, as compared with the Prophecies. Engraved plate, and explanations. London, 1882.

BROWN, ROBERT, JUN. The Law of Cosmic Order. An investigation of the Physical Aspect of Time. The Zodiacal Signs; the Assyrio-Akkadian Calendar; with appendix of Zodiacal Signs in Euphratean Art (*Culte de Mithra*, 1847). London, 1847.

BULL, JOHN. Part II. Greek and Roman Signs of the Zodiac. The Twelve Chambers. Pp. 117-252. London, 1858.

Planetary Constants and Analogies.[1]

Several of our readers have requested us to publish some examples illustrating more or less the various planetary laws and analogies that have appeared in the later volumes of this magazine. We therefore will do so leaving the details to them for want of space. Such arithmetical calculations will be good practice, and also prove as a test to the tables. These tables are selected from several works on astronomy and subjects relating thereto. The variations in results are due more or less to observations, instruments, and other matters. Some of the analogies may be too theoretical, and some empirical. Both Bode's Law and Kepler's Law (Third according to Newton) do not obtain under all conditions, yet they have been the means of unlocking the universe, and discovering the secrets of solar systems.

I. If the squares of the periodic times of the planets be divided by the cubes of their mean distances from the Sun, the quotients thus obtained are the same for all the planets.—*Kepler's Third Law.*

This Law gives a constant as exemplified in the fourth column; the want of exact uniformity is owing to error in the observations. The decimal point is omitted so the eye appreciation of the coïncidence may not be interfered with.

PLANET.	d^3 DISTANCE.	t^2 TIME.	$\frac{t^2}{d^3}$ CONSTANT.
Vulcan(?)	.14300	19.700	132716
Mercury,	.38710	87.969	133421
Venus,	.72333	224.701	133413
Earth,	1.00000	365.256	133408
Mars,	1.52369	686.979	133410
Ceres,	2.77692	1,679.855	132210
Jupiter,	5.20277	4,332.585	133294
Saturn,	9.53878	10,759.220	133401
Uranus,	19.18239	30,686.821	133422
Neptune,	30.03680	60,126.710	133495

The average of the fourth column is 13210; the average, not including Vulcan of doubtful existence, 133265.—*Chambers' Astronomy*, 1867.

The same Law holds good for the satellites, and the average constant is given by the same work as follows:

Jupiter (4), 14151. Saturn (8), 22865. Uranus (8), 15616.

[1] Reprinted to supply those who failed to secure the May No.

II. If the orbital velocity ot a planet be multiplied by the square root of the semi-diameter of the planet's orbit, the result will be, in the case of every planet, the same product in millions, differing below from discrepancies between authorities in observations —*The Numerical Basis of the Solar System, by Frank H. Norton.* 1890.

PLANET.	$\sqrt{}$ { SEMI-DIAM. OF ORBIT.		ORBITAL VELOCITY.		CONSTANT.
Mercury,	5,948.400	×	109,000	=	648,484,600
Venus,	8,079.690	×	80,282	=	648,446,199
Earth,	9,505.500	×	68,218	=	648,450,000
Mars,	11,790.000	×	55,000	=	648,450,000
Ceres,	14,806.000	×	41,000	=	648,000,000
Jupiter,	21,616.460	×	30,000	=	648,493,800
Saturn,	29,478.000	×	22,000	=	648,494,000
Uranus,	42,580.158	×	15,600	=	648,543,896
Neptune,	51,062.220	×	12,700	=	648,494,004
				Average,	648,428,498

III. This table, it will be observed, carries into the relation of the planets to the Sun, the same rule of proportion which has been applied to the planets in their relation to each other. The natural sequence would be that the final factor in the relation is the rotary velocity of the Sun which probably makes one revolution in 24 hours. In the case of the four outer planets, the relation is preserved by bringing them, through division by 2.29, to a 24-hour period.—*Frank H. Norton.*

PLANET.	DIAM.		DIAMETER. OF SUN.		AXIAL VELOCITY.			CONSTANT.
Mercury,	3059	:	852,900	::	400	:		111526
Venus,	7510	:	852,900	::	882	:		111524
Earth,	7626	:	852,900	::	1037	:		111463
Mars,	4363	:	852,900	::	571	:		111921
Ceres,	520	:	852,900	::		:		111000?
Jupiter,	84846	:	852,900	::	25540	:	(256736÷2.29)	111685
Saturn,	70126	:	852,900	::	21041	:	(255874÷2 29)	111735
Uranus,	33246	:	852,900	::	9973	:	(255852÷2.29)	111201
Neptnne,	37276	:	852,900	::	111828	:	(255870÷2.29)	111733

This writer calls attention to the fact that the alleged angular velocity of the sun multiplied by 24 hours will give the average circumfer ence of the sun as contained in the works on astronomy.

IV. The velocity of rotation varies inversely as the square root of the distance from the center of motion.

In a rotating fluid mass, the time, or period of revolution of any point is equal to the space described divided by the velocity.—*Gravitation and Cosmological Law, by M. T. Singleton.* 1895.

Therefore, the velocity equals $c \div$ by $\sqrt{x}$; and the space described in making a complete revolution is 2π. Hence $c = 2\pi$; and $x =$ the distance. The Earth $= 1$.

PLANET.	PERIOD, EARTH, 1.	DISTANCE IN TERMS OF EARTH'S.(x.)	OBSERVED VELOCITY.	VELOCITY. OR $2\pi \div \sqrt{x}$.
Mercury.	.2408	.3871	10.1006	10.0989
Venus,	.6152	.7233	7.3872	7.3884
Earth,	1.00	1.0000	6.2832	6.2832
Mars,	1.88	1.5237	5.0924	5.0904
Jupiter,	11.86	5.2028	2.7563	2.7545
Saturn,	29.46	9.5388	2.0344	2.0344
Uranus,	84.01	19.1854	1.4346	1.4346
Neptune,	164.62	30.0368	1.1464	1.1464

V. The Earth's true distance divided by the distance of each of the other planets gives the ratio of densities, which coïncide very nearly with the densities given by LaPlace. — *Influence of Light in Gravitation, by William S. Green.*

PLANET.	EARTH, 1.		DISTANCE.		DENSITY.	LAPLACE.
Mercury,	1.00000	÷	.38710	=	2.583	2.585
Venus,	"	÷	.72333	=	1.382	1.024
Earth,	"	÷	1.00000	=	1.000	1.000
Mars,	"	÷	1.52369	=	.656	.655
Jupiter,	"	÷	5 20277	=	.192	.201
Saturn,	"	÷	9.53878	=	.104	.103
Uranus,	"	÷	19.18238	=	.052	.218
Neptune,	"	÷	30.03680	=	.039	

This writer says : " According to Kepler's Third Law, the nearer a planet approaches the sun, its velocity is more and more increased. At the distance of one mile, therefore, from the sun, the velocity of the earth's revolution around it would be 19 miles per second multiplied by the square root of 94,892,572 miles, which equals $19 \times 9744 = 185{,}136$ miles per second. This is very nearly the estimated velocity of light. The atoms of terrestrial matter, therefore, if placed at the surface of the sun, would have a motion equal to the velocity of Solar Light."

V. If the mass be divided by the cube of the diameter, the quotient will be the density of the planet. If the Earth be taken = 1, the densities of the other planets will be as per the third column. — *Key to the Universe, or a New Theory of Its Mechanism, by Orson Pratt, Senior.* 1879.

PLANET.	DENSITY, EARTH, 1.	MASS, EARTH, 1.	DIAMETER.	DIAM. EARTH, 1.	TIME, ROTATION.
Mercury,	1.00934	.96376	3140.	.396189	1.00622
Venus,	.96395	.90433	7800.	.984165	.97282
Earth,	1.	1.	7925.5	1.	1.
Mars,	1.04346	.14533	4108.26	.51836	1.02877
Jupiter,	.26616	371.4547	88592.7	11.17810	.41377
Saturn,	.29007	289.0281	79160.	9 988013	.4382
Uranus,	.25005	20.6254	34500.	4.353038	.39692
Neptune,	.18720	26.8767	41500.	5.236262	.52724
Neptune,	.25371	26.8767	37500.	4.731562	.40077

VI. The following table gives Bode's Law of distances from the sun (calling Mercury 3), and the true distances ; then the distances in miles, and the orbital sidereal time in days; these are taken from " Chambers' Astronomy." 1867.

PLANET.	BODE'S LAW.	TRUE DISTANCE.	DISTANCE IN MILES.	ORBITAL REVOLUTION, DAYS.
Mercury,	4	3.87	35,392,638	87.969
Venus,	7	7.23	66,131,478	224.700
Earth,	10	10.00	91,430,220	365.256
Mars,	16	15.23	139,312,226	686.929
Ceres,	28	27.66	000,000,000	000.000
Jupiter,	52	52 03	475.693,149	3332.584
Saturn,	100	95.39	872,134,583	10759.219
Uranus,	196	191.82	1,753,851,052	30686.820
Neptune,	288	300.37	2,746,271,232	60126.720

" When we recognize the great truth, so tersely enunciated by Oersted, that ' The laws of Nature are the thoughts of God,' we may be prepared to find those thoughts expressed in manifold ways, modified by mutual interaction, but all working harmoniously together in developing the eternal designs of Infinite Wisdom. The record of their activity may still be read in the measureless depths of space where it was inscribed ' in the beginning ' by Him who ' created heavens and the earth.' "—*Pliny Earle Chase.*

Books, Periodicals, Exchanges.

FREE THOUGHT MAGAZINE. Vol. XIV for 1896. Hospitable to all Truth and devoted to the exposing of ancient error by the light of modern science and criticism. H. L. Green, editor and publisher; H. G. Green, business manager. Judge C. B. Waite, Thaddeus B. Wakeman, B. F. Underwood, Helen H. Gardener, editorial contributors. $1.50 per annum; 15 cents single. 213 East Indiana Street, Chicago, Ill. April No. has: Are all the teachings of the New Testament infallible and for all time? The earth not created; The Woman's Bible; The Evolution of Religious Beliefs. Frontispiece, Mattie P. Kerkel. Literary and Editorial departments.

THE METAPHYSICAL MAGAZINE. New York, No. 503 Fifth Avenue. Occult Scientific and Philosophic Research; Psychic Phenomena. May, 1896. $2.50 a year. Conducted by Leander Edmund Whipple. Three Kinds of Karma, I; Correlation of Spiritual Forces, II; Salvation; Adonis, Phœnix, and "Being," XVI; Genius, Inspiration or Acquisition? Symbolism of Twelve; Kivigtoks of Greenland; Department of Psychic Experiences, Healing Philosophy, and The World of Thought, with editorial comment. Metaphysical Pub. Co.

POPULAR ASTRONOMY, for May, 1896. Northfield, Minn. $2.50 a year, ten numbers. W. W. Payne, editor. Contains portrait of Prof. Ormond Stone. Chronological Notes, The Study of Variable Stars, Biographical Sketch of Prof. Stone, Climate as Related to Astronomical Observations, The Lowe Observatory, The Lunar Ephemeris, The Graphic Construction of Eclipses and Occultations; Comet, and General Notes; Planets and Constellations; Practical Suggestions.

THE GRANITE MONTHLY. A New Hampshire Magazine. Subscription, $2.00 a year; $1.50 if paid in advance. Vol. XX, for 1896. The Granite Monthly Company, Concord, N. H. Devoted to the interests of New Hampshire, in a literary, historical, and descriptive way; illustrated topographical articles; biographical sketches of the leading people, with half-tone portraits; local poems; home talent.

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THE CHALDÆAN ORACLES. Edited and revised by Sapere Aude with an introduction by L. O., being Vol. VI of the "Collectanea Hermetica," edited by W. W. Westcott, M. B. The Theosophical Publishing Society, 7 Duke St., Adelphi, W. C., London, Eng. 1895. This edition of the Oracles is based on Cory, Taylor, and Stanley. The Chaldæan Oracles are of great interest to all modern theosophists and students of the Eastern religions, and they will welcome this contribution to the literature now needed to elucidate and explain them. The Avesta Philosophy can be traced to the same source. The more one studies these old Logia, the more one is convinced that they breath the large spirit and conceptions that are enshrined in the whole literature of the ancient eastern races. The occult student should possess all these handy hermetic volumes. Price three shillings net. (See fourth page of cover, February N. and Q., 1895, for prices.)

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THE THEOSOPHIST. A magazine of Oriental Philosophy, Art, Literature, and Occultism. Conducted by H. S. Olcott. Published by the Proprietors at the Theosophical Society's Headquarters, Adyar P. O., Madras, India. Vol. XVII began with October, 1895. Subscription price, annual, $5.00 in advance. Back numbers and volumes may be obtained at the same price. Vols. I to VI are quartos; Vols. VII to XVI are octavos. 64 pp. monthly. "There is no religion higher than Truth," the motto of the Maharajahs of Benares. A concise and complete account of the theosophical movement under the head "Old Diary Leaves" is now being published, in a series of chapters. A supplement with each number gives a full account of the activity of theosophy throughout the world.

MISCELLANEOUS

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"*The golden guess is morning star to the full round of truth.*"—TENNYSON.

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MISCELLANEOUS

NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"Man is a fallen god, who carries about with him the memories of heaven."
ALPHONSE MARIE LOUIS LAMARTINE.

VOL. XIV. JULY, 1896. No. 7.

TERMINOLOGY OF MEXICAN WORDS. (Vol. XIV, p. 96.) "ANDREW" desires to know the import of the terminology of certain Mexican words, and gives some examples. All of these words belong to or are derived from the Ancient Mexic language. The terminations, tepec, tepetl, etc., are all variants of a single word meaning "hill" or "mountain." The first syllables then describe some characteristic. Thus, Chapultepec means "Grasshopper Hill," from "chapulli," grasshoppers, and "tepec," hill; Popocatapetl is from "popoca," to smoke, and "tepetl," mountain, therefore "the mountain that smokes. (It is a volcano.) Of the other words, Quetzalcoatl means "the feathered serpent"; quetzal, a trogon, therefore, a bird, and, by metonymy, a feather, coatl, a serpent. This name was given their most beneficent deity. Sochiquetzl is a misspelling for Xochiquetzal, which means "Bird Flower," or "Flower Bird."

The companion mountain to Popocatapetl is Ixtaccihuatl, or The White Woman, from Ixtac, white, and cihuatl, woman. A common termination is tlay, meaning "place of." Thus, Ocotlan, place of pines, from ocotl, a pine tree. Milta, place of death, etc.

In general terms the terminations are for the most part topographical; plain, hill, river, place of, etc., but flower, bird, serpent, woman, and a few other similar terminations are not uncommon, and refer either to legends of the places thus designated, or to the gods.

AYMÉ.

The Ancient and Accepted Scottish Rite.

FROM "MYSTERIES OF ANTIQUITY," BY JOHN YARKER.

To enable our readers to understand the peculiarities of these different systems, we will give a list of the degrees of the A. and A. S. Rite, and make comparison with some of the other rites practised.

1° Entered Apprentice.—Represents man in a state of nature.

2° Fellow Craft.—Represents man in a state of culture.

3° Master Mason.—Represents man in search of lost truth, and the doctrines of immortality. In the Rite of Mizraim, the legend is founded on the scripture verse :

> "And Lamech said unto his wives,
> Adah and Zillah, hear my voice ;
> Ye wives of Lamech, hearken unto my speech,
> For I have slain a man to my wounding,
> And a young man to my hurt :
> If Cain shall be avenged seven fold,
> Truly, Lamech, seventy-and-seven fold" (Genesis iv, 23-24).

4° Secret Master. — The duties, to guard the furniture of the Temple. It teaches, through Solomon, the knowledge of one God. It is the 4° of the Ancient and Primitive Rite.

5° Perfect Master. — Alludes to the tomb of Hiram Abif, and teaches the knowledge of God.

6° Intimate Secretary. — Aspirant personates Joabert, Secretary to King Solomon, and the risk he ran. Designed to teach the intimacy between divine and human nature. This degree is also styled Discreet Master, and is the 5° of the A. and P. Rite. The P. W. is known to Arch P's.

7° Provost and Judge—Over the Temple as workman. Aspirant learns what man owes to his spiritual nature.

8° Intendant of the Building.—Election of H. A. B. Teaches a feeling of order. It is designed to represent an official of the Temple.

9° Elect of Nine.—Punishment of the first assassin. Aspirant learns that justice cannot be exercised indiscriminately by every member of society.

10° Elect of Fifteen. —Punishment of the other assassins. Reasons upon order.

11° Sublime Knight Elected.—Rewards the zeal of the last degree, and teaches representation. This the 10° in the Rite of Mizraim, the Elect of the Unknown being interpolated.

12° Grand Master Architect.—King Solomon. School of Architecture. Aspirant learns that his knowledge and combination of things for the good of men constitutes him a Grand Architect.

13° Knight of the Ninth Arch—Alludes to the concealment of the Holy Name by Enoch, and discovery thereof by K. S. It teaches the successive travels through the nine Mystic Arches of the Great Cause—Existence, God, immortality, fortitude, toleration, power, joy, and mercy; the term of every successful labor; at one time it formed a first part in England. It is the 31° of the Rite of Mizraim, and the 6° of the A. and P. Rite.

14° Grand Elect, Perfect, and Sublime Mason, or Secret Vault of James VI of Scotland.—It professes to reveal the true pronunciation of the Sacred Name, in all time, and the connection between the Crusaders and the Freemasons. It is believed to have been invented by Chevalier Ramsay, and the apartment represents a vault. The aspirant here learns that there is a future for Freemasonry beyond the Solomonian school. These degrees are termed "ineffable," because they relate to the Holy Name. It is the 20° of the Rite of Mizraim. The 7° of the A. and P. Rite is called the Secret Vault, and is similar, but alludes to the destruction of the Temple by Nebuzeradan.

15° Knight of the East or Sword.—Sometimes this is also called the Red Cross of Babylon, Palestine, etc. Refers to the Return of Zerubbabel, to rebuild the Second Temple, as a Red Cross Knight of Persia. It teaches that Cyrus is the precursor of Jesus. This degree constitutes the period of the English Royal Arch, and in some old rituals formed a second part of the Arch degree. Manningham, in 1757, says the degree was known in Germany, but not in England. It is the 8° of the A. and P. Rite.

16° Prince of Jerusalem.—An appendage to the foregoing degree, referring to the Edict of Darius against Tatnai, "Governor beyond the River." A mixture of the two foregoing degrees with the Mark was once practised in the North of England. The 9° of the A. and P. Rite is styled Knight of Jerusalem, but alludes to Zerubbabel and the force of Truth.

17° Knight of the East and West. — Claims to date from A. D. 1118, when eleven Knights made vows of secrecy, friendship, and discretion, before the Patriarch of Jerusalem. It teaches the work of the second precursor of our Master. It would seem that the English Templars associated this degree some way with the 15°. The ceremonial refers to the opening of the Seven Seals of the Apocalypse, and so far, only, resembles the degree of Templar Priest; but they are differently applied. The 41° and 47° of the Rite of Mizraim have these names. The 10° of the A. and P. Rite is styled Knight of the East, and it alludes to the Maccabees.

18° Rose Croix—This grade has also been styled Knight of Saint Andrew, Knight of the Eagle and Pelican, Heredom, Rosæ Crucis, Triple Cross, Rosy Cross, Perfect Brother, Prince Mason, Sovereign Prince Rose Croix, etc. The Scottish Royal Order is known by the name of Heredom Rosy Cross, and claims a Templar origin, in 1514. The English lecture, last century, connected the degree with the Rosicrucians, and the resurrection of one of its chiefs, and there is great resemblance to the Templar. The candidate becomes a disciple of the benefactor of our race, and is instructed in the virtues of Faith, Hope, and Charity, and an ascent on the third day to Elysium, as in the mysteries. It is the 46° of the Rite of Mizraim, which is very finely elaborated. It is the 11° of the A. and P. Rite, and it is followed by a degree called the Red Eagle.

19° Grand Pontiff.—The word pontiff is taken to mean a "builder of bridges." Saint John is claimed as a brother, and the degree refers to the Apocalyptical New Jersusalem, and it would seem to be connected with the 17°. It builds a bridge of happiness.

20°. Grand Master of all Symbolic Lodges. — The title, *ad vitam*, was from 1758 to 1786, amalgamated with the foregoing degree. The candidate represents Zerubbabel receiving this grade. It teaches that many struggles must precede the acceptance of the new law.

21° Noachite, or Prussian Knight. — Alludes to Peleg and the Tower of Babel. Anderson says, in 1723, that Noachite was the old name of Masons which probably suggested the degree to the Germans. It teaches humility and the vindication of truth. Before the year 1800, this was the 20°, and the Key of Masonry was the 21°. It is the 22° of the Rite of Mizraim.

22° Knight of the Royal Axe.—Alludes to the felling of Cedars for the Temple. The aspirant is taught that a faithful watch must be kept over the new Ark. It was the 22° in 1758. The 32° of the Rite of Mizraim bears the same name.

23° Chief of the Tabernacle.—Refers to the Levitical Priesthood, and it teaches the aspirant to reason on the old and the new law.

24° Prince of the Tabernacle.—Represents the Lodge held by Moses in the Wilderness at the construction of the Tabnernacle. It is designed to teach the array of our forces against the opponents of the new doctrine. These last two degrees may indicate to hold some relation to the old Arch Veils. The 14° of the A. and P. Rite is called Knight of the Tabernacle.

25° Knight of the Brazen Serpent.—It claims to have been instituted by John Ralph, at the time of the crusades. Its motto is "Virtue and Valor," which are characteristic of the doctrines by which we

conquer. The 15° of the A. and P. Rite bears the same name, and enters upon the history of serpent worship.

26° Prince of Mercy or Scottish Trinitarian. — This degree shows the alliance between the chief religions. They are Natural Law, the Law of Moses, and the Third Covenant with Christ. It is the 14° of the Rite of Mizraim.

27° Grand Commander of the Temple. — It connects the Knights of Solomon and Christ. The 36° of the Rite of Mizraim is similarly named. The 13° of the A. and P. Rite is called Knight of the Temple, and enters on the study of Geometry.

28° Knight of the Sun or Prince Adept.—This degree is called the Key of Historical and Philosophical Masonry. It is moral and spiritual, and alludes to the sylphs and seven holy angels. The banners are the planetary signs, both cabalistical and alchemical. The jewel is a sun, and the illumination is a sun in the center of a triangle within a circle at each angle of which is a letter S. This degree teaches truth, and the death of Father Adam. It was the 23° at one time. " The white dove and black raven represents the two principles of Zoroaster and Manes." The Rite of Mizraim calls the 51° Knight of the Sun ; the 54°, the first of the Key of Masonry ; 55°, the second of the Key ; the 56°, the third of the Key ; and the 57°, the fourth of the Key.

29° Knight of Saint Andrew.—This degree has been called Patriarch of the Crusades, and als Grand Master of Light. It seems to be connected with the foregoing degree, and it alludes to the angels of Fire, Earth, Air, and Water. The aspirant is admitted into the True Eden of Everlasting Truth. The officers of the first apartment represent the Princes of Aleppo and Damascus, with the Emir of Emessa. The 21° of the Rite of Mizraim is similarly named.

30° Knight of Kadosh.—It is also called White and Black Eagle, and also Grand Elected Knight Templar. Symbols are here at an end. The degree resembles the old ceremonial of the Templars. Three trials are made of the aspirant's determination and fortitude, and the seven questions are applied to a ladder of seven steps with words ; in this latter point it resembles the York degree of Templar Priest. Latterly, however, Germanic revision has introduced the " free judges," and a philosophical appearance which seems with some to be at variance with Christianity. A history of Masonry through Enoch, Moses, Solomon, the Essenes, and Templars is given. It appears as the 24° of this rite in 1758, the 29° in 1762, and the 30° in 1802. It is the 65° of the Rite of Mizraim, and the 16° of the A. and P. Rite.

31° Grand Inquisitor Commander.—The duties are to regulate the subordinate Lodge. It is the 66° of the Rite of Mizraim.

32° Sublime Prince of the Royal Secret.—The 3° is here explained by Christian allegory, and the ceremonial represents the migration of the Templars. It was originally in this rite the 25°. The 17° of the A. and P. Rite is called Knight of the Royal Mystery.

33° Sovereign Grand Inspector General.—The rulers of the rite, representing Frederick the Great of Prussia. The legend recites the constitution by Frederick. Some think this is a stain upon the rite. The 18° of the A. and P. Rite is called Grand Inspector. It is the 77° of the Rite of Mizraim.

NUMBER OF THE PROPHETS. The number of the prophets which have been from time to time sent by God into the world, amounts to no less than 224,000, according to one Mohammedan tradition, or to 124,000, according to another; among these 313 were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; 6 of these brought new laws or dispensations, which successively abrogated the preceding; these were Adam, Noah, Abraham, Moses, Jesus, aud Mohammed. All the prophets, in general, the Modammedans believe to have been free from great sins, and errors of much consequence, and professors of one and the same religion, that is, El Islám, notwithstanding the different laws and institutions which they observed. In this great number of prophets, they not only reckoned divers patriarchs and persons named in Scriptures, but not recorded to have been prophets, (wherein the Jewish and Christian writers have led the way,) as Adam, Seth, Lot, Ishmael, Nun, Joshua, etc., and introduce some of them under different names, as Enoch, Heber, and Jethro, who are called im the Kur-án, Idrees, Hood, and Sho'eyb; but several others whose very names do not appear in Scripture, as Sáleh, El-Khidr, Dhu-l-Kifl.—*Sale's Preliminary Diecourse.*

INCREASE OF POPULATION. Euler, the great mathematician of Berlin, devoted much consideration to the laws of population, and reduced the subject into a system. He based his calculations upon the proportions of births to deaths for given periods, and prepared a set of rules and tables, by which we may readily compute the ratio of a people's multiplication. From it we learn, that if the deaths be to the births as 10 to 11, a nation will double its population in 250 years; if the proportion be 10 to 12, it will double in 125 years; and a proportion of 10 to 18 secures a doubling in 31⅛ years; if 10 to 22, once in 21¼ years; and a proportion of 19 to 30 causes a people to double its numbers in periods of 12½ years.

Single-Line Philosophy.

"The plowman, the plow, and the furrow are all of one stuff."
Adam was, according to the mystics, not simply Jesus, but Jesus-Jessa.
All creatures are born in differnt degrees of one and the same Soul.
Already men and women are beginning to know themselves as biune.
Altruism will beoeme the law of human nature, and evil will vanish.
Civilization does not so much remove and erase, as hide and cover.
Cosmic unity runs on the broad roadway of law through all worlds.
Creation is God disappearing in material life, to come forth as man.
Each man is a hint of God, as a wave is a hint of the sea.
Each of us is a bit of Deity framed in matter and wrapped in time.
Everything that is in nature points to some part of the human body.
God lost in the forest of forms, till found again in the human advent.
God made man in his own image, then the Universe in the image of Man.
God's forces come up from the center, and come down from the sky.
God without and God within are one — the Son of Man is evolution.
In future we shall visit Saturn, or Sirius, as we do London or Boston.
Man has distanced whatever is behind him, and carries it all in him.
Man is the autograph of God, carrying the Judgment-day in his head.
Man is the Midgard-serpent in whom ends and beginnings meet.
Man is the only Melchisedek, without beginning or end of days.
Man is the true ark of Noah, in which all the lower natures are housed.
Man is the true Joshua, who bridles the Sun, and curbs the moon.
Man's callow youth fills all the spheres, and stretches from clod to God.
Nature is an outgrowth from man and takes his color and expression.
Nature is hungry for a new mankind; but we go only to return.
Nature speaks her latest organic word in the present human type.
New genesis for man; none dream how fair man's coming state will be.
Now Mother Earth awaits patiently her new and better humanity.
The first man was a man-woman, and was married to himself.
The past we have been, the present we are, the future we will be.
There are trillions ahead of us, and still trillions ahead of them.
There is but one MAN in cause, that one whom we term GOD.
There is no God for the earth-man now, except the God *in* man.
The souls of tomorrow are the further evolved souls of today.
The tree is an *unconscious* person — an individual, and knows it not.
The universe itself is but a grand road for the progression of souls.
The wiser Ancients knew and taught that man was nature's microcosm.
This is the coming of the kingdom of Heaven — the kingdom of God.
Through every change the Psyche remains safe, serene, and beautiful.
We come, and we go, through many cycles of successive births.
We were once the man-animal; we are now the animal-man.

—*Proteus*.

Author of "The Sweet Bye and Bye."

At the first regular quarterly meeting of the Manchester Historic Association, March 18, 1895, held at the Board of Trade Rooms in "The Kennard," Mr. Orren H. Leavitt, of this city, was introduced by Mr. S. C. Gould in an appropriate brief speech interspersed with historical incidents. Mr. Leavitt first read the following cutting from the Concord and Montreal Railroad Pathfider for 1895, and then presented the association with a gavel made from the wood of an apple tree which grew on the land of Joseph P. Webster, the author and composer of that ever-to-live hymn, "The Sweet Bye and Bye." The historic relic was accepted by a vote of thanks, and is to be inscribed in accordance with the facts.—*Daily Mirror*, March 19, 1896.

"Three miles in a southerly direction from the passenger station of the Portsmouth Branch of the Concord Railroad, at Massabesic, high above the graceful curve of the white sand beach, stand six pine trees, each of them more than a yard in diameter, and probably more than 150 years old. They have outlived all their contemporaries on the shore of the lake, and now remain landmarks of the primeval forest, and of a time when their locality was one of the beauty spots of the earth. As long ago as when the slaves were held in Massachusetts, one Harvey, a sea captain of Salem, brought to that town on one of his voyages a negro, to whom he gave the name of Cæsar. This negro ran away and came to live near these pines in a hut near the lake, and from him the strip of white sand shore has taken and retained the name of Cæsar's Beach. Sloping back to the south is an open field in the foreground of which are the ruins of an old cellar grown over by lilacs. Here Joseph P. Webster was born, who was the composer and author of that inspiring hymn, "The Sweet Bye and Bye," a hymn which has been a consolation to many wearied souls, and will be still to thousands yet unborn. Doubtless the vision of that beautiful shore of "the land that is fairer than day," was but a reflection of this picture of his childhood. For many years there was a hotel there, which was burned and built and burned again. It was known as the Island Pond, but the present owners deeming that name inappropriate, have named it Idolia, in honor of the beautiful butterfly, *Argynuis Idolia*, which is found in great abundance at this place. The butterfly was named after Idolia, the fabled home of Venus."

After the formal business of the meeting was completed Mr. David L. Perkins read a paper on "Manchester, Then and Now," giving an epitome of Manchester during the past fifty years. This paper was printed in full in the *Daily Union*, March 19, 1896.

UNSOLVED PPOBLEMS OF ASTRONOMY. The author (Dr. I. W. Heysinger of Philadelphia) of "The Source and Mode of Solar Energy Throughout the Universe," in its introduction, enumerates some of the unsolved problems of astronomy, as follows :

Why sun-spots travel faster around the sun when near his equater than when more distant from it. The physical causes of sun-spots, faculæ, and solar prominences. Why the number and size of spots seem to affect terrestrial magnetism. The rational interpretation of the eleven-year and the long sun-spot cycles.

The causes of the periodicity of regularly variable stars. The origin of the aurora borealis.

How to explain, in accordance with the nebular hypothesis, why Algol and it companion, which are not greatly different in mass and volume, and both obviously gaseous, should so differ in character, one being a bright sun and the other a dark planet.

Whether there are compact, but dark bodies, comparable to suns and planets in magnitude, and unconnected with any solar system, floating about in space.

Why double or multiple stars are so frequently of contrasted or complementary colors. Why regularly variable stars are longer in decline than in growth of brilliancy, since such decline is no criterion of loss of heat, but rather the reverse.

Why the sun and fixed stars have atmospheres largely composed of free hydrogen, and the planets have atmospheres of free oxygen and nitrogen.

Why a small and scarcely visible fixed star occasionlly is seen to suddenly blaze up, in a few hours, to hundreds of times its normal brilliancy, and then far more gradually fade, through months and years, back to its former state, (to which thenceforth it continues to maintain its original luster).

Why comets, when they have tails, always project these appendages radially from the direction of the sun.

How to account for the presence of cyanogen, and how for the absence of oxygen and the constant presence of hydrocarbon vapors around the nuclei of comets.

Why some comets split up into separate comets and others sometimes show multiple tails. Why comets, when they pass around and behind the sun, in some cases reäppear shorn of their splendor, and in other cases with their splendor greatly enhanced. Whence comets are derived, where is their permanent abiding-place, and did they originally reach those distant regions which they occupy, before entering our system, if merely the *débris* left behind from contraction from the mass of plasma out of which our solar system is supposed to have formed.

Why so many of the irresolvable nebulæ present the appearance of divergent spirals of many different forms. How to account for the annular nebulæ with hollow centers and for those partially-completed planetary nebutæ, so called, which afterwards appear to retrograde into diffused gaseous nebulæ again, or gradually disappe ar.

What is the ultimate constitution of interstellar space? Have the fixed stars planetary systems like our own, or not? Must they have such, or merely may they have? What principle of conservation of energy is it possible to apply to the vast quantities of light and heat which constantly disappear in the interstellar realms of space? How to account for this enormous emission of solar energy during the long period of time requisite for the development of the earth during its past geological ages.

How to explain why the moon always presents the same face to the earth. Why, if the law of gravity prevails there, there are no visible traces of atmosphere or moisture in the moon.

What is the basic principle on which depends the ratio of mean planetary distances, 0, 3, 6, 12, 24, 48, etc., *always plus 4?*

What is the origin of the planetary satellites and the cause of their irregular distribution, and what is the origin of Saturn's rings? How was the belt of asteroids formed between Mars and Jupiter? Why is the orbit of Neptune relatively compressed against that of Uranus? Why is the mass of Neptune out of its proper proportion compared with those of Jupiter, Saturn, Uranus, and Neptune in a diminishing series? What is the rational interpretation and what is the origin of the sun's corona and the cause of the coronal streamers?

There are many other problems equally difficult which are encountered in the study of this noble science, but the above are surely sufficiently striking.

THE HORSE LATITUDES. Where are "the horse latitudes," which are now and then mentioned in literature? HORACE.

On the 39th degrees of latitude, north and south, are two belts of constant calms encircling the earth, called by sailors "the horse latitudes," but geographically termed the calm belts of Cancer and Capricorn. On the equator there is still another belt, known as the equitorial calm belt. In the ancient world, we should find, as now, the wind as surface currents, blowing from these tropical calm belts towards the equator and forming on the one side a north-easterly, and on the other a south-easterly wind. Meeting from opposite directions, they would ascend in the equatorial calm belt, to a height corresponding to their heat; then divide, and as upper currents reversing their former direction, flow back again to their respective calm belts.—*The Earth in her Varied Phases.*

"AJAX" — THE NOM DE-PLUME. Annie Besant says in the tract, "A Fragment of Autobiography," 1875 1891 : "It was the name of 'Ajax' that I used for writing in the *National Reformer*, because when the darkness came down upon him and his army, the words which are said to have broken from his lips expressed my own feeling then, as they express it now. Out of the darkness and the danger, his voice is said to have rung over the battle-field, 'Light, more light.' It is that cry for 'Light' that has been the key-note of my own intellectual life, then, and ever since, Light — whithersoever the light may take one ; light, through whatever difficulties the light may take one ; light, although in its brightness its should blast the eyes that gaze upon it. I would rather be blinded by the light, than sit wilfully in the twilight or the dark." (N. AND Q., Vol. III, p. 71.)

"CRITICUS CRITICORUM." This was the full *nom-de-plume* of CC., who published several articles in the *N. E. Religious Herald* reviewing Dr. Bushnell's "God in Christ," and criticizing his reviewers, in 1848–1849. The subjects of the ten articles were : Do they understand him ? What is Orthodoxy ? A Divine Person—What ? What are the Contents of the Person of Christ ? Did the Real Divinity Suffer ? What is the Doctrine of the Atonement ? What is the End of Christ's Work ? Is the Atonement Vicarious ? Is Religion, as in Art, a Deception ? What does "Omicron" mean ?

AN UNSOLVED PROBLEM. Given, the elements of a comet, in a hyperbolic orbit, to determine the dimension and position of its future invariable orbit, provided that the two forces become equal in circular orbits only, and that the ethereal currents vary in velocity as the inverse square roots of the distance from the Sun, and that the velocity of the current, at the mean distance of the earth's orbit, is four feet and seven inches per second.—*Orson Pratt, Sen.*

HEBREW SPELLING. The following are the titles of the three volumes of Professor H. Ewald's Commentary on the Prophets of the Old Testament, translated by Rev. J. Fred. Smith :

Vol. 2. Yoel, Amos, Hozea, and Zakharya, 9-11. Vol. II. Yesayah, Obadya, and Micha. Vol. III. Nahum, Sephanya, Habaqquq, Zakharya (12-14), and Yeremya.

EATING RICE. He who eats rice facing himself towards the east shall prolong his days ; he who eats it facing the south shall accumulate riches ; he who eats it facing the west shall obtain both health and wealth ; and no man should eat rice facing the north. — *Ancient Eastern Proverb.*

"Beauty consists in a certain magnitude and a certain disposition of parts." — *Aristotle.*

"THE BLUE ANEMONE.—POEM. (Vol. XI. p. 116.) In the "Poetical Works of Mrs. Hemans," complete, published in 1847, is her poem, "To the Blue Anemone." I have never seen the other. It is not in my edition of her poems, and I am led to doubt that she ever wrote but the one. I can furnish that one if "ENORA" wishes to see it. HYPHEN.

APHERESIS. (Vol. XI, p. 300.) The "Century Dictionary" tells me that "Apheresis" is the proper word to express the cutting off, or omission of the first part of a word. HYPHEN.

THE LETTER Y.

The Pythagoric letter, two ways spread,
Shows the two paths by which man's life is led;
The right-hand track to sacred virtue tends,
Though steep and rough at first, in rest it ends;
The other, broad and smooth; but from its crown,
On rocks the traveler is tumbled down.
He who to virtue by harsh toil aspires,
Subduing pains, worth and renown acquires;
But who seeks slothful luxury, and flies
The labor of great acts, dishonored dies.

THE THREE ESSENTIALS.

Could we with ink the ocean fill;
Were the whole sky of parchment made;
Were every single stick a quill,
And every man a scribe by trade;
To write the love of God alone
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky.

"*Mankind exists, or should exist, not to live only, but to live nobly.*"
—ARISTOTLE.

"*Step out of sunlight into shade to make more room for others.*" { GOLDEN PRECEPT

"*There is neither variableness nor shadow of turning with the Almighty.*"
—JAMES.

"*Magnetism is the universal act of investing multiplicity with unity.*"
—SCHELLING.

"Only A Dog."

In many households there is a faithful dog who shares with its members their confidence and affection. He is "one of the family." As the years go by he becomes nearer and dearer, and when death comes, as it does so speedily to the canine race, there is sorrow, and sadness, and weeping. Did you, good reader, ever own a dog that you prized more than the value of money — a dog that you loved? If so, you will appreciate the beauty of this poem, and, if not — well, the loss of a good dog's love and faithfulness unto death seems like a great loss to me.

"Only a dog." You wonder why
I grieve so much to see him die.
Ah! if you knew
How true a friend a dog can be
And what a friend he was to me,
When friends were few.

"Only a dog—a beast," you sneer;
"Not worthy of a sigh or tear."
Speak not to me
Such falsehood of my poor dumb friend
While I have language to defend
His memory.

Through ups and downs, through thick and thin,
My boon companion he has been
For years and years.
He journeyed with me miles and miles;
I gave him frowns, I gave him smiles,
And now, sad tears.

Before my children came, his white
Soft head was pillowed every night
Upon my breast.
So let him lie just one time more
Upon my bosom as before,
And take his rest.

And when a tenderer love awoke,
The first sweet word my baby spoke
Was "M-a-t." Poor Mat!
Could I no other reason tell,
My mother love would love you well
For only that.

Together boy and dog have laid
Upon my lap, together played
Around my feet;
Till laugh and bark together grew
So much alike I scarcely knew
Which was most sweet.

Ah! go away, and let me cry,
For now you know the reason why
I loved him so.
Leave me alone to close his eyes,
That looked so wistful and so wise,
Trying to know.

At garden gate or open door,
You'll run to welcome me no more,
Dear little friend:
You were so kind, so good and true,
I question, looking down at you,
Is this the end?

Is there for you no "other side"?
No home beyond Death's chilly tide
And heavy fog;
When meekness and fidelity
Will meet reward, although you be
Only a dog?

"He has no soul." How know you that?
What have we now that had not Mat,
Save idle speech?
If from the Bible I can read
Him soulless, then I own no creed
The preachers preach.

My dog had love, and faith, and joy—
As much as had my baby boy—
Intelligence;
Could smell, see, hear, and suffer pain;
What makes a soul, if these are vain?
When I go hence

'Tis my belief, my dog will be
Among the first to welcome me;
Believing that,
I keep his collar and his bell,
And do not say to him farewell,
But good-bye, Mat,
Dear, faithful Mat.

"If Homer be a god, our human worship he may claim;
If not, we'll deem him more than man, and reverence him the same."

"Nature with one immortal throe one Homer bore; the mother
Gave all her virtue to that birth, and could not bear another."

—*Antipater*

ILIAD AND ODYSSEY — STRANGE REPRESENTATION. There was a work published at Dort, in the year 1704, with the following title: "'OMEROS 'EBRAIOS, sive Historia Hebræorum ab Homero Hebraicis nominibus ac sententiis conscripta in Odyssea et Iliade." This work was written by Gerard Croes, a Dutchman, and a short account of it may be seen in Chambers' Universal Dictionary, under the word Odyssey, and also in Fabricius's Bibliotheca Græca (b. II, ch. 6). He says that Homer's principal design in his Odyssey was to give a recital of all that is recorded in Scripture from the time of Lot's departure out of Sodom to the death of Moses; and that in the Iliad are shadowed out the siege and destruction of Jericho and the other cities of Canaan by Joshua.

Another author, Jacobus Hugonis, in a work, "Vera Historia Romana," has had the confidence to affirm that Homer wrote by divine inspiration, and that the Iliad is a prophetical description of the destruction of Jerusalem, and the life and sufferings of Jesus, and of the state of the Christian church from its first foundation to the times of the Reformation.

M. Dacier's opnion is that Mercury of the ancients was the same with Moses, and that as Moses had the charge of conducting the Israelites to the promised land, so the Greeks have given their Hermes the care of conducting souls to the infernal regions; and that they have likewise put a caduceus, or a rod twisted around with serpents, in his hand, in imitation of that rod of Moses which was said to have been changed into a serpent (Ex. iv, 3), and which was so famous among them, that everything miraculous and surprising was attributed to this, and said to be done (*virgula divina*) by the rod of God. What M. Dacier has advanced on this subject was proposed long ago by M. Bochart, who has drawn a parallel between the Histories of Mercury and Moses, and has pointed out many other particulars in which they resemble one another. The Nehushtan was erected in the wilderness (II Kings xviii, 4; John iii, 24).

The identification of Vulcan with Tubal-cain has been proposed and many parallels produced to show that they were one and the same personages. Agamemnon and his daughter Iphigenia are only a parallel of Jephthah and his daughter Seila (Vol. XII, p. 230; XIII, p. 293).

THE REWARDS OF AUTHORS. The question, "Does Literature Pay?' is perhaps best answered by a study of the following table, which indicates the prices which celebrities have received for their books. The list is submitted in the hopes that other readers may add to it through the columns of this magazine, and, perhaps, when sufficiently complete, it may be printed in book or pamphlet form :

TITLE OF WORK.	AUTHOR.	PRICE RECEIVED
Adam Bede,	George Eliot,	(for four years) £800
The Adventurer,	Dr. Hawksworth,	2 guineas per number
Amelia,	Henry Fielding,	£1,000
Armadale,	Wilkie Collins,	5,000
Beppo,	Lord Byron,	525
Bride of Abydos,	" "	525
Busiris,	Edward Young,	84
Camille,	Frances Burney,	3,000
Chansons des Rues,	Victor Hugo,	frs. 40,000
Charles V,	Robertson,	£4,500
Childe Harold, Pts. i, ii,	Lord Byron,	600
" " Pt. iii,	" "	1,575
" " Pt. iv,	" "	2,100
Corsair,	" "	525
Daniel Deronda,	George Eliot,	1,200
Decline and Fall,	Edward Gibbon,	10,000
Don Juan, i and ii,	Lord Byron,	1,525
" " iii, iv, and v,	" "	1,525
Evelina,	Frances Burney,	20
Factory Boy,	Mrs. Trollope,	1,800
Felix Holt,	George Eliot,	5,000
Follies of Fashion,	Lord Glengall,	150
Gertrude of Wyoming,	Thomas Campbell,	1,600
The Giaour,	Lord Byron,	525
Good Natured Man,	Oliver Goldsmith,	500
Gulliver's Travels,	Jonathan Swift,	300
Hanging of the Crane,	Longfellow,	$20 *per line.*
Hervé Riel,	Robert Browning,	£100
Histoire de la Revolution,	Thiers,	frs. 500,000
" du Consulat,	"	" 500,000
History of England,	Goldsmith,	£600
" " "	Hume,	£700 per vol.
" " Greece,	Oliver Goldsmith.	£250
" Rome,	" "	300
L'Homme qui Rit,	Victor Hugo,	frs, 200.000
The Inspector,	Dr. Hill,	£0 7 6 per number.

Irish Melodies,	Thomas Moore,	about £500 per year.
Jane Shore,	Nicholas Rowe,	£50 15 0
Joseph Andrews,	Henry Fielding,	100
Lady Jane Grey,	Nicholas Rowe,	75 5 0
Lalla Rookh,	Thomas Moore,	3,000
Lament of Tasso,	Lord Byron,	315
Lara,	" "	700
Lay of the Last Minstrel,	Walter Scott,	600
Life of Napoleon,	" "	18,000
Lives of the Poets,	Johnson,	300
Manfred,	Lord Byron,	315
Marino Faliero,	" "	1,050
Marmion,	Walter Scott,	1,050
Mazeppa,	Lord Byron,	525
Middlemarch,	George Eliot,	over 7,000
Les Misérables,	Victor Hugo,	frs. 350.000
Non Juror,	Colley Cibber,	£105
Ode to St. Cecilia's Day,	Dryden,	250
" " " " "	Pope,	15
Paradise Lost,	Milton,	15
Parisina,	Lord Byron,	525
Phaedra and Hippolitus,	Smith,	50
Prisoner of Chillon,	Lord Byron,	525
Rasselas,	Dr. Johnson,	100
Romola,	George Eliot,	7,000
Sardanapalus, Cain and Foscari,	Lord Byron,	1,100 for all three.
Selections of the British Poets,	Thomas Campbell,	1,200
Shakespeare,	Victor Hugo,	frs. 40,000
She Stoops to Conquer,	Oliver Goldsmith,	£800
The Siege of Corinth,	Lord Byron,	325
Sophonisba and Spring,	Thomson,	137 10 0 for both.
South Sea Expedition,	Dr. Hawksworth,	6,000
Tom Jones,	Henry Fielding.	600
Travailleurs de la Mer,	Victor Hugo,	frs. 150,000
Vicar of Wakefield,	Oliver Goldsmith,	£60
Wanderer,	Richard Savage,	10
Waverley,	Walter Scott,	700
Woodstock,	" "	8,000
The World,	Dr. John Moore,	3 guineas a copy.

CAXTON.

" The wisest bard that lived on earth was he who sang of Hector,
His song an ocean flowing, not with bitter brine but nectar."

John Tzetzes.

Constancy of Earth's Orbital Motion.

BY GEORGE STEARNS (DECEASED NOV. 30, 1894.]

[*A posthumous essay.*]

Everybody ought to know, though few seem to be aware of the predicament, that nothing is known or knowable concerning the Earth's orbital and rotary motions otherwise than by inference from the varying aspects of the Sun, Moon, and stars. These appear to revolve about the Earth daily, rising in the east and setting in the west ; and in ancient times this appearance was generally believed to be real. Only within a few centuries has it been rationally conceived to result from the Earth's axial rotation. Still, it is alleged in the name of science that the apparent motion of the Sun round the Earth resembles the actual motion of the Earth round the Sun—that inasmuch as the velocity of the one is varient so is that of the other. Now, I have discovered that this assertion is fallacious, and I am prepared to demonstrate that the velocity of the Earth's orbital motion is as unvarying as that of its axial rotation.

The first step in the direction here proposed must be the rationale of variation in the Sun's apparent motion, and what the fact implies. Variation of an effect implies an equal variation of its cause ; but though it may insinuate, it does not indicate, any resemblance of this to that. See, for example, how different is the Earth's rotation from the Sun's apparent daily revolution. Consider also the still greater dissimilarity between the Sun's visual veering from north to south and from south to north, and the inclination of the Earth's axis to the plane of its orbit, to which together with the Earth's orbital motion the optical illusion is ascribable. Herein we discover no resemblance of *form* between cause and effect ; wherefore their similarity is in no case legitimately taken for granted. Yet it is certain that the variant velocity of the Sun's apparent motion is due to the varying distance between the Earth and Sun ; and the consecutive question concerns the reason for this fact, which is ascertained by the observed varying dimensions of the Sun's disk. On this point, Dr. Olmsted has testified that " when the Sun's diameter is measured accurately by instruments, it is found to vary from day to day, being when greatest more then 32½ minutes, and when smallest only 31½ minutes, differing in all about 75 seconds " of degree. Sir John Herschel's testimony is also definite and supplemental. In his " Outlines of Astronomy," he says : " It appears that the greatest, the mean, and the least distances of the Sun from us in the respective proportions of the numbers are 1.01679, 1.000, and 0.98321 ; and that its apparent angular velocity diminishes as the distance increases, and *vice versa*." Now th

mean distance of the Earth from the Sun is 91,431,560 miles, and this number multiplied by 0.98321 gives 1,535,136 miles as the constant distance of the Sun from the center of the Earth's orbit. Here the question occurs, Why is the Sun thus permanently excentric to the Earth's orbit? To say it is because the Earth's orbit is elliptical, as has been said ever since the days of Kepler, is no answer so long as respondents are unable to go a step further and discover the *cause* of elliptic orbits as imputed to planets. This has never been done. Therefore any theory which *can* answer the previous question and show why the Earth is more distant from the Sun at one time than another must take precedence of that which conserves the prime mystery, or postulates its equivalent. Now that — competence to account for the Earth's varying distance from the Sun, as well as for the Sun's permanent excentricity to the Earth's orbit—is a peculiar attribute of the Pericosmic Theory. But this theory obtains upon dynamic principles which precede and predetermine the form of the Earth's orbit to be circular.

The Pericosmic Theory accords with the cardinal elements of physical science, and is also inductive from the concept of natural causation by means which preordinate all the attributes of planetary motion; its postulates being justified by their exclusive relevance to the rationale of cosmic evolution. In fact, it exacts but one prime or fundamental postulate, and that is *the axial rotation of the whole physical world;* this being indispensable to the dynamic agency of the Ether, which occasions the universal vehicular motion of Matter as the counterpart of gravity, and whereon depends the varying distance of the Earth from the Sun, as well as the Sun's permanent excentricity to the Earth's orbit. The core of the Pericosmic Theory is the conception of the luminiferous Ether as a single stupendous atom of concentric force, rotating as well as compressive, and embracing all Matter as the vehicle thereof, whence ensues Matter's centrifugation coëvally with its gravitation. It is only by means of this theory that most of the conventionally recognized facts of astronomy are explicable, especially the dual subject of this brief essay.

It is a well attested matter of fact in practical astronomy that the Sun's apparent motion round the Earth increases during one-half the year—from a little after the Summer solstice to a little before the Winter solstice, during the Earth's orbital motion from its apohelion to its perihelion position — at the mean rate of 13,337 miles a day, and then decreases at the same rate during the opposite half the year, making in aggregate 2,435,652 miles either way, so that the yearly aggregate of its variation, or the sum of its alternate increment and decrement, is 4,871,304 miles. The cause of this alternate increment and decrement of the Sun's apparent motion round the Earth is identified with a coincident variation of the Earth's distance from the

Sun, in effect of the Earth's orbital motion and the Sun's static excentricity to the Earth's orbit, the latter amounting to 1,535,136 miles, as deduced from the variant diameter of the Sun's disk. This effect of the Earth's orbital motion (hitherto unduly accounted for by imputing it to an elliptical form of the Earth's orbit) is duly accounted for as resulting from the Earth's vehicular motion thus rendered variant anent that of the Sun not so effected. The Earth in its perihelion position is as much nearer to the Sun than to the center of its orbit as the Sun's distance therefrom ; and of course, in its apohelion position, its distance from the Sun is greater than its least distance by twice that measure, that is, 3,070,272 miles. The mean distance between the Earth and the Sun being 91,431,560 miles, the extremes are 92,966,696 miles and 89,896,424 miles. It thus appears that the Earth alternately recedes from and regresses toward the Sun at the mean rate of 16,812 miles a day, as 3,070,272 ÷ 182.6281 = 16,812. The Earth's orbit measures 574,482,779 miles, of which 293,281,998 miles pertain to Spring and Summer, and 281,200,780 to Autumn and Winter. But during Autumn and Winter the Sun appears to move 283,585,239 miles in 178.787557 days, or 2,384,489 miles more than the Earth moves in the same time ; whereas, during Spring and Summer, it appears to move but 290,795,064 miles in 186.4688 days, or 2,486,935 miles less than the Earth's contemporary orbital motion. Yet the counterfeit cycle of the Sun tallies with the Earth's orbit. That is to say, notwithstanding its simulation, the yearly aggregate of the Sun's apparent motion round the earth is precisely equal to that of the Earth's annual motion in its orbit, though its variation amounts to 4,871,424 miles a year, whereas the Earth's orbital motion is unvarying. It follows by induction from these alleged facts that the maximum velocity of the Sun's apparent motion round the Earth exceeds its minimum by 2,435,652 miles. This entails the corollary that there is one day in the year when the Sun appears to move 2,798,646 miles, and six months later there is also a day when it appears to move but 354,994 miles. The former of these phenomena occurs a little before the Winter solstice and the latter a little after the Summer solstice. Between these two points of the Earth's orbit there are two other points, opposite to each other and equidistant from the Earth's perhelion and apohelion positions, when the *mean* velocity of the Sun's apparent motion tallies precisely with that of the Earth, namely, 1,572,820.7556 miles a day ; this coincidence twice a year (near the end of September and near the end of March), a little more than 1.92 days before the autumnal and after the vernal equinox. So it results again, and I repeat with emphasis, that the annual aggregate of the Sun's apparent motion round the Earth is neither more nor less than that of the Earth in its orbit, and this differs from that, in the scope of frisky apprehension, only in re-

spect to its diurnal velocity, which is every day alike, whereas that of the Sun is never two successive days alike ; but to reflective insight the twain resemble the correlation of a body with its shadow.

Yet, against this legitimate induction one specious objection obtrudes, which must be annulled to make my last proposition indubitable. At this juncture, if not before, and it may be on glancing at the title of this essay, the intelligent reader will bethink the differential stress of solar gravity in effect of the Earth's varying distance from the Sun ; and since that is a factor of orbital motion, it is reasonable to presume that every planet revolves about the Sun with varying velocity, *unless* it can be demonstrated that by some hitherto unknown agency solar itself gravity is exempted from modification by planetary motion.

The desideratum which thus emerges is inductive from the structure of the physical world as brought to light by the Pericosmic Theory. It is only by inference from the correlation of Matter and Ether, and from the two coördinate agencies instituted and sustained by the latter's compressure and rotation, that I have learned and am enabled to propound the alternate relevance and restriction of a planet's solar gravity by its vehicular motion. These prescriptive elements of cosmology have prompted me to inquire until I can say with confidence, *Why the Earth's solar gravity is constant, though because of its orbital motion, its distance from the Sun is always varying.* The legitimate answer is, *Because of its ever-variant vehicular motion.*

In contradistinction from the constancy of the Earth's orbital motion, and in correspondence with the ceaseless varation of the Sun's apparent motion, the Earth's vehicular motion increases during one half of the year (that to which Spring and Summer belong) from 16,812 miles a day less to 16,812 miles a day more than that of the Sun, and then decreases during the succeeding half the year from 16,812 miles a day more to 16,812 miles a day less than that of the Sun. This semi-annual increase and decrease of the Earth's vehicular motion ensues from its orbital motion by which the distance of the Earth from the axis of the world's rotation is rendered variant within certain limits, whereas that of the Sun is constant. The bearing of the Earth's varying vehicular motion is also variant, yet conducive to the latter's stability. This truth is perceptible in the light of the following explication :

During Spring, the Earth, in virtue of its orbital motion, is receding from the Sun at the mean rate of 16,812 miles a day ; and, in proportion to this daily increase of its distance from the Sun, its solar gravity is virtually diminished, or rather would be actually, but for the contemporary and tantamount increase of the Earth's vehicular motion, seconded by the veering trend of this from rectangular to parallel, in accord with that of solar gravity, whereby the latter is virtually enhanced as much as virtually disparaged by the Sun's increasing dis-

tance. Henceforth, during Summer, the Earth is *approaching* the Sun at the mean rate of 16,812 miles a day ; and, in proportion to this daily decrease of its distance from the Sun, its solar gravity is virtually promoted, or rather would be actually, but for the gradual divergence of the trend of solar gravity from that of vehicular motion, whereby the prior reïnforcement of that by this, now consummate, is gradually retracted as the virtual offset to the lessening distance of the Sun. And though the daily increment to the Earth's vehicular motion, at the same rate as said above, is prolonged during Summer, and though its aggregate in this latter half of its incrementive period is three times as great as during Spring, yet its bearing on the Earth's solar gravity is opportunely extenuated to zero by the increasing obliquity of its trend to the trend of the Earth's solar gravity. For it is only within the confines of a semi-circle that the Earth's vehicular motion can be either tributary or obstructive to its solar gravity. This cannot be abetted by that unless both are trending nearly in the same direction ; neither can this be lessened by that unless their respective trends are diametrically opposite, or else conversely divergent within 90 degrees. In all other predicaments their relation is indifferent and void of mutual affect.

And now, a little before the end of Summer, the Earth's vehicular motion has reached the climax of its increment, its maximum velocity amounting to several million miles a day more than its minimum ; but the prestige of this has no bearing on the Earth's solar gravity, because at or near the equinoxes, the trend of this in relation to that is transitionally rectangular. This predicament, however, is ephemeral. A day later, the trend of the Earth's solar gravity has veered about one degree in opposition to its vehicular motion, thereby eliciting a measure of resistance just equal to its enhancement by approaching nearer the Sun, as it has in effect of its orbital motion. And this virtual vying of the two correlated forces continues. During Autumn, the earth is still approaching the Sun at the mean rate of 16,812 miles a day, and the trend of its solar gravity is also veering as rapidly more and more in opposition to that of vehicular motion until the Earth reaches its perhelion position, when and where its solar gravity is supposed to be the most intense, and would be but for its encountering the climax of its resistance by the opposing trend of its vehicular motion, in effect of which it merely copes therewith unimpaired, so that its moment as measured by its radial distance from the Sun is duly conserved. In other phraseology, while the Earth is passing from the Autumnal equinox to the Winter solstice, the trend of its solar gravity veers from nearly rectangular to exactly opposite in relation to the unvarying trend of vehicular motion, and by this means the Earth's solar gravity is opportunely checked in exact proportion as it is virtually strengthened by the lessened distance of the Sun. Then,

consecutively, while the Earth is passing from the Winter solstice to the Vernal equinox, the trend of its solar gravity is gradually divorced from that of its vehicular motion, and by this means the tethering factor of planetary motion is relieved from constraint in proportion as the Earth regresses to its radial distance from the Sun.

Thus it appears that, notwithstanding the Earth's varying distance from the Sun, which ensues from its orbital motion incidentally to the Sun's permanent excentricity to the Earth's orbit, its solar gravity is constant.

Nevertheless, collateral to the designated specious opinion thus disposed of, one other plausible objection to the propounded theory is conceiveable. The alleged fact that 293,281,998 miles of the Earth's orbit pertains to Spring and Summer, and 281,200,780 miles to Autumn and Winter, conflicts with the conjoined presumption that Sir John Herschel's careful measurement of the Sun's disk from which he deduced the limits within which the distance between the Earth and Sun is variant, is reliable. The mean distance of any planet from the Sun must be equal to half the so-called major axis of its orbit whether this be circular or elliptical. The equinoctial points of the Earth's orbit are almost (not quite) diametrically opposite, and a straight line connecting them must pass through the center of the Sun, dividing the so-called major axis of the orbit into two unequal parts representing the greatest and least distance of the Earth from the Sun. It also divides the orbit into two unequal parts, the greater of which is appropriate to Spring and Summer, and the smaller to Autumn and Winter; and if there is no mistake in the common apprehension that the Earth reaches the equinoctial points of its orbit consecutively by no other agency than by its own orbital motion, then, and only in that case, the measure of the Earth's greatest distance from the Sun multiplied by the ratio of the circumference of a circle to its diameter, expresses by the product of its multiplication the aggregate of the Earth's orbital motion during Spring and Summer, namely, $92,966,696 \times 3.1416 = 292,064,172$ instead of 293,281,998 miles as stated in a foregoing paragraph; and also the measure of the Earth's least distance from the Sun multiplied by the ratio of the circumference of a circle to its diameter expresses by the product thereof the aggregate of the Earth's orbital motion during Autumn and Winter, namely, $89,896,424 \times 3.1416 = 282,418,606$ instead of 281,200,780 miles as heretofore alleged.

The incongruity thus exposed is striking in proportion as its spurious purport is credited. But the inductive discrepancy which it seems to imply is more literal than ideal, while the mathematical dilemma which it seems to impose is wholly apparent and may be scientifically canceled. To this end it may be well to recollect that the nominal divisions of the terrestrial year are optical, and therefore concur with

the four cardinal epochs of the Sun's apparent motion round the Earth, so that the respective duration of the anniversary seasons, as well as the corresponding divisions of the Earth's orbit, especially its equinoctial divisions, are essentially phenomenal and should not be recognized as indexes to the analogous attributes of planetary motion. That only 292,064,172 miles of the Earth's orbit pertain to Spring and Summer, and 282,418,607 miles to Autumn and Winter, is implied by the varying distance between the Earth and Sun, as well as by the alleged permanent distance of the Sun from the center of the Earth's orbit. The foregoing assertion that the orbital arc of Spring and Summer measure 293,281,998 miles and that of Autumn and Winter 281,200,780 miles, agrees with the conventional calendar, which, though purporting only the statistics of visual observation concerning the locomotive aspects of the Sun in relation to the seemingly static Earth, concurs with noumenal science in representing the *mean* velocity or the Sun's apparent motion as commensurate with that of the Earth's orbital motion, the yearly aggregates of which are precisely equal. But that of the Sun is alternately greater and less than that of the Earth, that is, in velocity, 13,337 miles a day greater during Autumn and Winter, and 13,337 miles a day less during Spring and Summer, whereas the Earth's orbital motion is perpetually equable. Variation of the Sun's apparent motion is of course due to the varying distance between the Earth and Sun, while that is caused by the Earth's varying vehicular motion, which also occasions the unequal divisions of the Earth's orbit pertinent to the four anniversary seasons, no two of which are alike in duration or spacial extent, though between every couple or two couples of them a notable species of proportion obtains. Thus the sum of the differences between the orbital arc of Spring and that of Summer (1,097,514 miles) *plus* the difference between the orbital arc of Autumn and that of Winter (1,039,927 miles) is just equal to the difference between the orbital arc of Summer and that of Winter (7,109,329 miles) *minus* the difference between the orbital arc of Spring and that of Autumn (4,971,888 miles), that is, 2,137,441 miles. Also the sum of the difference between the orbital arc of Summer and that ot Autumn (6,069,403 miles) *plus* the difference between the orbital arc of Winter and that of Spring (6,011,815 miles) is just equal to the sum of the difference between the orbital arc of Winter and that of Summer (7,109,329 miles) *plus* the difference between the orbital arc of Autumn and that of Spring (4,971,888 miles), that is, 12,081,218 miles. And this is also just equal to the difference between the Sun's apparent motion round the earth during Spring and Summer and its apparent motion during Autumn and Winter. Thus 293,281,998 — 281,200,780 = 12,081,218. But the difference of the Sun's apparent motion from the Earth's actual motion during Spring and Summer, though their mean velocities, as well as their

yearly aggregates of motion, are equal, that is, 2,435,652 miles; and 12,081,218 — 2,435,652 = 9,645,566. Therefore, also, 292,064,172 — 282,418,606 = 9,645,566. Therefore, 292,064,172 + 1,217,826 = 293,281,998. What do these arithmetical similitudes signify? We shall see. This paragraph is parenthetic, yet mediate to the rationale of the said purported discrepancy.

To this purpose I maintain that the conceptive straight line connecting the equinoctial points of the Earth's orbit *virtually* crosses the orbit 1,922,781 miles below the orbit's center, instead of 1,535,136 miles, that is, 387,645 further than the Sun is alleged to be permanently stationed therefrom, thus enlarging that portion of the orbit which pertains to Spring and Summer, and diminishing that which pertains to Autumn and Winter, without either increasing or diminishing the distance of the Sun from the center of the Earth's orbit, and without disturbing the mechanical effects of their correlation.

The explication of this paradox comprises another; it presupposes that the Sun's excentricity to the Earth's orbit is quasi-variant though actually fixed and immovable within assignable limits, in accord with a hitherto unheard-of astronomic fact, namely, the annual precession of the vernal and recession of the autumnal equinoxes. Every student of astronomy is conversant with a nominal analogue to this truth, which, however, is of another pedigree. *That* depends upon a nutation of the Earth's axis, whereas the novel rudiment of planetary motion here announced is inductive from the whole world's rotation; that is to say, mediately from that, but immediately from a posterior issue thereof — the periodically differential vehicular motion of the Earth and Sun.

Why is the Sun perpetually excentric to the Earth's orbit? For this reason expressly: Because its vehicular motion is constantly equable while that of the Earth, because of its orbital motion, is alternately greater or less than that of the Sun; in aggregate 1,535,136 miles greater during the Earth's orbital motion from its apohelion to its perhelion position, and 1,535,135 miles less while moving from its perhelion to its apohelion position. Now, if the Earth's orbit is circular, its radius measures the Earth's perpetual distance from the center of its orbit, as well as its mean distance from the Sun, which is observed to vary from 89,896,424 miles to 92,966,696 miles, or from 1,535,136 miles more to 1,535,136 miles less than the orbit's radius. When the Earth is nearest the Sun the Sun must be between the Earth and the center of the Earth's orbit; and when the Earth is farthest from the Sun the center of the orbit must be between the Earth and Sun. Therefore the Sun must always be at the same distance from the center of the Earth's orbit, namely, 1,535,136 miles; and in what sense it is said to be *virtually* 1,922,781 miles therefrom

at the occurrence of either equinox, it is now in order to say unequivocally, expressly, and evincingly.

The vehicular motion of the Sun and that of the Earth's orbit — which undergoes no change either in form or size from year to year — are consentaneous, while that of the Earth itself is alike variant from that of the Sun and that of the immaterial vehicle of both. This predicament, and nothing else, suffices to account for the newly-discovered dual attribute of planetary motion announced above, namely, *the precession of the vernal and recession of the autumnal equinoxes*, to which the alleged *quasi*-variance of the Sun's excentricity to the Earth's orbit is exclusively and legitimately ascribable, whereof both the description and rationale are compassed by the following succinct statement.

The Earth's vehicular motion during Summer and Autumn exceeds that of its orbit as much as the Sun's apparent motion round the Earth is exceeded by the Earth's orbital motion; whereas, during Winter and Spring, the earth's vehicular motion is exceeded by that of its orbit as much as the Sun's apparent motion exceeds the Earth's orbital motion, which is 2,435,652 miles in either case as it occurs semi-annually. Thus the Earth's orbital motion renders its vehicular motion not only variant but conversely dual, the result of which is two-fold, namely: The orbital arc of Summer is supplemented and that of Autumn is abridged by the greater vehicular motion of the Earth than of its orbit during those consecutive seasons of the year; and conversely the orbital arc of Winter is abridged and that of Spring is supplemented by the greater vehicular motion of the Earth's orbit than of the Earth itself during these consecutive seasons of the year. This is the proper paraphrase of what is curtly styled the precession of the vernal and recession of the autumnal equinoxes; and either this or that differs but verbally from the alleged *quasi*-variance of the Sun's excentricity to the Earth's orbit.

The last two explicative propositions import the significance of the arithmetical similitudes displayed in the foregoing parenthetic paragraph. The increase of the Earth's vehicular motion during its orbital motion from its least to its greatest distance from the axis of the world's rotation, and the decrease thereof during the Earth's equivalent counter-motion, is 3,070,272 miles; and $3,070,272 \times 3.1416 = 9,645,566$. By subtracting this product from the difference between the equinoctial divisions of the Earth's orbit, we obtain an index to the origin and import of the precession of the vernal and recession of the autumnal equinox. Thus:

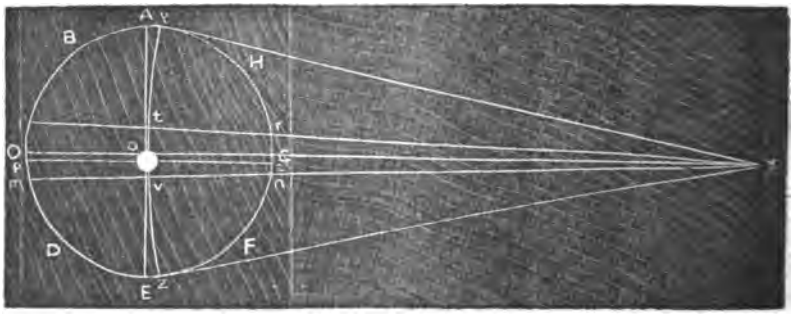
$293,281,998 - 281,200,780 = 12,081,218$; and $12,081,218 - 9,645,566 = 2,435,652$; and $2,435,652 \div 3.1416 = 775,289$.

And more directly thus:

293,281,998—281,200,780=12,081,218; and 12,081,218 ÷ 3.1416= 3,845,566; and 3,845,566 — 3,070,272 = 775,289; and 775,289÷2 = 387,645.

The former of the last two quotients represents the sum, and the latter the respective parity, of the twain semi-annual perquisites of the Sun's excentricity in relation to the Earth's orbit, namely: The perpetual variation of the Earth's vehicular motion, incidental to its its orbital motion, whereby it is rendered alternately greater and less than *that of its orbit* as well as of the Sun, 387,645 miles less during Winter and Spring, but 387,645 miles greater during Summer and Autumn.

This condensed answer to the previous question is elucidated to visual perception by means of Diagram III, page 109, of my published work on "The Pericosmic Theory" (the eighth chapter of which is largely amended by this essay), to which the reader is referred for the import of the literal symbols employed in the subjoined specific explication of what, in the reader's mind at this juncture, may have become a foregone conclusion.



[Diagram designed to elucidate the differential vehicular motion of the Earth and Sun, that of the Sun being equable, while that of the Earth is rendered variant by the Earth's orbital Motion.]

During Winter, while the Earth is moving from *s* to *s*, its vehicular motion is not only less than that of its orbit, the mean of which is represented by the line *y s*, but *progressively* less, and during Summer, while the Earth is moving from *y* to *p*, its vehicular motion is not only greater than that of *y p*, but *progressively* greater; whereas, during Spring, while the Earth is moving from *s* to *y*, its vehicular motion is not only less, but *progressively* less, and during Autumn, while moving from *p* to *s*, *regressively* greater, than that of the Sun

or the mean of its orbit. These discriminations are not finical; they are relevant to or solutions of the pending problem. When the Earth is at *z*, its vehicular motion tallies with that of the Sun; but midway between *z* and *s*, its vehicular motion differs inversely from that of *s* and that of the Sun. If the Earth were stationed at the point F its vehicular motion would be as much greater than that of *s* as less than that of the Sun. But since it is transitional from *z* to *s*, its vehicular motion is in aggregate just what it would be if stationed at F.

Therefore, when the vernal equivox occurs the Earth is not at the point of its orbit denoted by the letter *s*, but as far below that point as is determined by the Earth's greater vehicular motion than is predicable of *s*; not for this reason exclusively, but also more specifically because the Earth's major vehicular motion in relation to its orbit as a whole is antithetic to its orbital motion, the orbital arc of which is thereby diminished and the Earth's journey consequently is shortened; and the estimated amount of its shortening, since it is homologous with the difference which obtains between the Sun's apparent motion round the Earth and the Earth's real motion round the Sun, is 1,217,826 miles, as the sum of the two opposite arcs of the Earth's orbit, but 387,645 miles as measured on the orbit's so-called major axis, which it is important to bear in mind, tallies with the universal and unvarying trend of Matter's vehicular motion.

On the other hand, during Summer, while the Earth is moving from *y* to *p*, its vehicular motion, being traditional, is as much less than that of the point *p* as it is greater than that of the Sun or of the center of the orbit; and if its position were midway between the Sun and the point *p*, and subject to no other predicament, the autumnal equinox would occur at *p*. But it must occur at a point between *p* and *z*, mainly in consequence of the longer duration of Summer than of Autumn, the Sun meanwhile advancing toward *z*; the Earth's major vehicular motion as compared with that of the Sun being but an offset to its longer journey during Summer, exceeding that of its major vehicular motion as much as this exceeds that of the Sun, namely, 1,217,826 miles; and by this amount the orbital arc of Summer is thereby elongated and that of Autumn curtailed in parity with what occurs at the vernal equinox.

Thus the greater of the only two considerable objections to the theorem which this essay is meant to expound is at length confuted. The elimination of these is more elaborate than the exposition of the theorem itself; yet the expository processes of their refutation are subservient, if not equivalent, to a direct verification of that which they vainly controvert, namely, *the constancy of the Earth's orbital motion.*

Axioms and Advice.

The Universal Text — "Conviction of Truth is Conversion to God.
All error must perish, but Truth will live for ever.
Aspire to the highest eminence of human excellence.
Curiosity is the inmate of a prison.
Enjoyment consists in the enjoyment of the heart.
In a storm one looks for principle to which to cling; In a calm one thinks the principle will cling to him.
Kindness begets kindness and loves wins the heart.
Knowledge is acquired by adding little to little.
Knowledge is the beginning of wisdom.
Laws are ordained by Deity himself; investigate them thoroughly.
Law is limit; the senses convey ideas to the mind; Reason defined their extent; the Will executes their mandates.
Let virtue be thy motto, thy shield, and thy defence.
Let thy chief corner-stone be TRUTH.
Life is but the means unto an end; pursue it rightly.
Live for noble ends, for immortality, and for God; then You live for some purpose, and your end will be glorious.
Man and all inferior animate existences were created by laws.
Magnetism is the positive organic law of Nature. Electricity is the negative organic law of Nature.
Obedience to law is one of the first duties of Man.
ORDER is a universal law of Nature.
Patience enables one to overcome great obstacles.
Patience will twine flowers into beautiful wreaths.
Perfect virtue is perfect happiness.
Right is an attribute inherent in the nature of the producing cause.
Search for Truth and apply her precepts to thy use.
That which appears impossible today may appear possible tomorrow.
The birds sing sweetest when their hearts are warm with love.
The calms of life are more dangerous than its storms.
The intellect should be developed and beautified with Truth.
The mind that dwells in Truth *lives* in Light.
The mind that dwells in error gropes in darkness.
There is a divinity in the human soul that moves Man onward to noble deeds. It inspires with Hope, and bids him *live.*
Truth is the basis of all right reason.
Truth is the primary and ultimate of all existences.
Twine the virtue around thy heart like a floral wreath.
Virtue will strew life's pathway with flowers.
Wisdom is a knowledge of all things, human and divine.
Youth is the time to lay a foundation for old age.—*George B. Simpson.*

REINCARNATION. What are some of the main arguments brought forward to show the reason for a belief in Reïncarnation? LO.

The truth of the doctrine of reïncarnation rests—before memory of past lives is recovered — on numerous facts which are unintelligible without it. It is sometimes forgotten that in mathematics, our most exact science, a theorem is held to be proved if you can show that any other conclusion save the one stated is absurd; and this is the case as regards the theory of reïncarnation. We often come across a state of affairs of which it is the only explanation that is not absurd on the face of it. If any one desires to find out whether reïncarnation be, or be not, a fact in nature, we would advise him to follow some of the following lines: Let him ask the explanation of —

1. The great physical and passional unity of all human races, coupled with the vast intellectual and moral difference.

2. The physical and passional resemblances between members of a family, coupled with great difference of mental and moral capacity.

3. The similar facts in the history of twins.

4. Infant precocity, as in Mozart.

5. Genius, as in Shakespeare, with the power of perfectly representing types of human character the most diverse, although having a very limited personal experience.

6. Why the musical genius is born in a musical family, while the intellectual genius often springs from most common-place parentage.

7. The difference between two people of about equal mental ability, in assimulating different kinds of knowledge.

8. The intuitive faculty, recognizing a truth as true on its first presentation.

9. Differences of innate character, one child being born with vicious, another with virtuous tendencies; is this consistent with justice, unless each is reaping a harvest of his own sowing?

10. Recurrent cycles in history, as the total disappearance of a system of thought, and its reëmergence some fifteen centuries later.

11. The rise and fall of races and civilization.

These are only a few of the lines of thought, which, followed, lead us to a belief in reïncarnation as the only theory consistent with right sense and reason.—*Exposition of Theosophy, by Annie Besant*, pp. 10-11.

A TRADITION. A very old tradition relates that Jesus the son of Mary, said: "He who longs to be rich is like a man who drinks sea-water: the more he drinks the more thirsty he becomes, and never leaves off drinking until he perishes."

CURIOUS STORY FROM PLUTARCH. Respecting the length of the year, there is a very curious story in Plutarch, which has been noticed by Sir William Drummond, in his work, "Œdipus Judaicus," (p. 73, New Revised Edition, London, 1866). The following is the account:

"The number 318 is very remarkable. Plutarch relates, that a connection having been discovered between Saturn and Rhea, the Sun threatened that the latter should not be delivered of a child in any month or year. But Mercury, who was in love with Rhea, having won from the Moon at dice the 20th part of her annual lunations, composed of them the 5 days, which were added to the year, and by which it was augmented from 360 to 365 days. On these 5 days Rhea brought forth Osiris, Arueris, Typhon, Isis, and Nephte. Now the old year being composed of 360 days, the 20th part amount to 18 days. Let us then take 12 lunations at 28 days each, and we get a period of 336 days. Deduct a 20th part of the old year of 360 days from the 12 lunations at 28 days each, and the remainder will be 318 days. The equation may be given as follows: $28 \times 12 - \frac{360}{20} = 318$."

ISAGOGICAL ESSAYS. In answer to "TIMOTHEUS" we say that the word *isagogics* is defined as "that department of theological study which treats of the books forming the canon of Scriptures individually and collectively—authorship, date, plan of composition, contents, inspiration, style, and any particular questions connected with these several subjects. Prof. S. Burnham translated the "Book of Nahum the Prophet with an Isagogical Introduction," Chicago, 1882.

HYMN TO NEMESIS. The following hymn to Nemesis is said to be more than 1600 years old, and written by a poet named Mesomedes who flourished in the time of Hadrian and the Antonines, or about the middle of the second century. It was published in the New York *Daily Tribune*, April 8, 1894, and is there set to music, the words being in the Greek language, "Nemesi pteroessa, bion ropa," etc.:

"Nemesis, arbiter of life, winged and stern child of Themis, who curbs't the insolence of mortals with brazen rein; enemy art thou of man's ruinous pride and banisher from his heart of audacious daring. With a turn of thy wheel, ceaselessly, signlessly, the laughing luck of man is overthrown; unseen dost thou accompany the wanderer on his way and bend his stubborn neck. To life dost thou apply the measuring staff, thy glance bent on thy bosom, the yoke which holds us in thy hands. Be gracious to us, holy Judge, Nemesis, arbiter of life. Nemesis, immortal one; we sing thy praise, unfailing victor, mighty of flight, and Themis, who sitteth in judgment beside thee, thou who waxeth wroth at the insolence of man and sendest him down to Tartarus."

CEREMONIAL PREPARATIONS. W. V. Bedolfe, M. D., states that religious, political, and social postulants underwent ceremonial preparation. He adds: "It was usual for the candidate to be accompanied by a monitor, to instruct or inform him. On setting out he assumed the appearance of humility, threw off his pallum or cloak, loosed his tunic or coat, and at the same time bared his arm and breast, the foot being slipshod."

Virgil describes Dido: "The queen herself, her face bedewed and palid, her hair dishevelled, now resolute on death, having one foot bare, her robe ungirt, standing by and holding the altar with pious hands, and offering salt cake, makes her appeal to the gods and to the stars, conscious of her fate." — *Æneid* (*Davidson's*), IV, 517-520.

Ovid describes Medea: "Arm, breast, and knee made bare, left foot slipshod."

"Now this *was the manner* in former times in Israel, concerning redeeming and concerning changing, for to confirm all things: A man plucked off his shoe, and gave *it* to his neighbour; and this was a testimony in Israel" (Ruth iv, 7).

APOSTLES' CREED — FOURTEENTH CENTURY. "I bileve in god, fadir almygti, makere of hevene and of erthe: and in iesu crist the sone of him, oure lord, oon alone: which is conceyved of the hooli gost; born of marie maiden: suffriede passioun undir pounce pilat: crucified, deed, and biried: he went doun to helle: the thridde day he roos agen fro dede: he steig to hevenes: he settith on the right syde of god the fadir almygti: thenns he is to come for to deme the quyke and dede. I beleve in the hooli goost: feith of hooli chirche: communynge of seyntis: forgyveness of synnes; agenrisynge of fleish, and everlasting lyf. So be it."— *Weisse's Origin and Destiny of the English Language and Literature*, p. 296.

GOETHE'S THEORY OF COLORS. Goethe thus gives his theory of colors:

"Einheit ew'gen Licht's zu spalten
Müssen wir für thöricht halten,
Wenn Euch Irrthum schon genügt.
Hell und Dunkel, Licht und Schatten,
Weiss man klüglich sie zu gatten
Ist das Farbenreich besiegt."

"To split the unity of eternal light we must consider as foolish, though you be content with error.

Brightness and darkness, light and shade, — if you know how to ally these warily, the realm of colors is subjected."

QUESTIONS.

1. Can any reader refer me to works setting forth the probable nature of the Future Life? I am specially desirous for something showing how the states of life hereafter will be the just apportionments of the Law working as to its finality. I already know of the stories of E. S. Phelps, and Mrs. Oliphant; also of the Spiritual Diaries and other works of Swedenborg. GREY MALCOLM.

2. Can any reader refer me to some excellent stories of the Supernatural and the Weird, along the lines of Hoffmann and Poe?
GREY MALCOLM.

3. The following article is found in "The Royal Masonic Dictionary," by Kenneth R. H. Mackenzie, p. 578. From what source did Mackenzie obtain his authority for the statements relating to the sacrificing of doves, goats, and bulls by Taylor:

"Proclus was the great commentator of Plato, who was surnamed Diadochus. His works are chiefly mystical, and consist of hymns to the Sun, to the Muses, and to Venus. He died 485 A. D., at Athens, aged 75 years. The best translation of Proclus is that of Thomas Taylor, of Norwich, a modern mystic, who adopted the Pagan faith as being the only veritable faith, and actually sacrificed doves to Venus, a goat to Bacchus, and, if his credit had been sufficient at the butchers's, he designed to have immolated a bull to Jupiter; but the imposition of his landlady prevented the consummation of this design not 'devoutly to be wished.'" CARLOS.

4. From what work or poem is the following stanza taken, found in "The Mystery of the Ages contained in the Secret Doctrine of all Religions," by Marie, Countess of Caithness, Duchesse of Pomár, on page 408 with other quotations: LOUIS GREENE.

> "*Though Christ a thousand times in Bethlehem be born*
> *But not within thyself, thy soul will be forlorn:*
> *The Cross of Golgotha thou lookest to in vain,*
> *Unless within thyself it be set up again.*"—SCHAFFER, 16th Cent.

5. Are there more than four words in the English lanugage which end in *cosm*, namely, Macrocosm, Megacosm, Microcosm, Pericosm?
X.

6. Can some one give dates of birth and death of Elihu B. Washburne, who was Minister to France from the United States during the administration of President U. S. Grant? CAXTON.

7. How is the last clause of Romans xii, 20, explained? The verse is supposed to be quoted from Proverbs xxv, 21-22. S. J.

"Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

Books, Periodicals, Exchanges.

THE METAPHYSICAL JOURNAL for June, 1896, contains articles: The Rosicrucian Brotherhood, by Alexander Wilder; Karma in the Upanishads (II), by Charles Johnston; "Being" and Number, (XVII), by C. H. A. Bjerregaard; Correllation of Spiritual Forces, by Franz Hartmann; Socratic Method of Instruction, by Artemas Bissell; Hints at the Creation of Matter, by Floyd B. Wilson; The Silent Teacher. Departments of Psychic Experiences, Healing Philosophy. The World of Thought, with editorial comment. 403 Fifth Avenue, New York City; $2.50 per year. Metaphysical Publishing Co.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Commenced in 1838. Vol. CI, June, No. 6. Fowler & Wells Co., 27 E. 21st St., New York City: $1.20 a year, monthly. After the publishing of the three unwieldy quarto numbers for March, April, and May, the octavo size is resumed for June and may it never change again. Vol. CI is a hybrid. But who can live and enjoy life — psychical, physical, social, and intellectual — without this monthly visitor?

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THE BUDDHIST. The English Organ of the Southern Buddhist Church. Edited by A. E. Buultjens, B. A. (Cantab), and D. C. Pedris. In its seventh volume. Subscriptions, to the Sandaresa, Rs. 3; in India and Ceylon, Rs. 4; foreign countries, 10 shillings. 61 Maliban Street, Colombo, Ceylon. Weekly.

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Pamphlet Publications.

SPANISH RULE IN CUBA. Laws governing the Island. Review published by the Colonial Office in Madrid, with data and statistics compiled from official records. Authorized translation, with additional notes. Compliments of the Spanish Legation at Washington. 8vo. New York, 1896.

MARY THE MOTHER OF JESUS. Thoughts about womanhood. Sermon, Unitarian Church, Concord, N. H., Mar. 8, 1896, by Frank Lowe Phalen. Concord, 1896. From Parker Pillsbury.

NECESSITY FOR ADEQUATE COASTS DEFENSES. Speech of Hon. H. M. Baker, of New Hampshire in House of Representatives, April 14, 1896. Washington. 1896.

Book for Sale.

Anacalypsis; an Attempt to Draw Aside the Veil of the Saitic Isis, or an Inquiry into the Origin of Languages, Nations, and Religions. By Godfrey Higgins, Esq., late of Skellow Grange, near Doncaster. Res verba et verba accendunt lumina rebus. Vol. I. [All published.] New York, J. W. Bouton, publisher, 1878. Cloth. $2.50

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S. C. GOULD, ... Editor.

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—ANNIE BESANT.

VOL. XIV. AUGUST, 1896. No. 8.

"The Sweet By and By."

The Louisville (Ky.) *Post* says that the author of "The Sweet By and By" was Samuel Fillmore Bennett, M. D., a graduate of Ann Arbor University, Michigan, living in Richmond, Ill., and now about 60 years of age; that the immortal hymn was the single song of his life, and written at the age of 31; that he was a newspaper editor on *The Independent* at Elkhorn, Wisconsin, prior to the civil war; that Joseph P. Webster, a musical composer, was then living in the same town, and they were warm friends and collaborated together. The war intervened and called Mr. Bennett as Colonel of the 40th Wisconsin Volunteers. He returned from the service, opened a drug store at Elkhorn, and resumed verse writing. He and Mr. Webster, in 1867, began work on a Sunday School song book, which was called "The Signet Ring," and afterwards published. The *Post* says that not long ago Mr. Bennett related the details of the hymn to an interested audience, with his eyes filled with tears as he spoke of friend Webster:

"I am thankful to do justice to one of the noblest men who ever lived, a fine, sensitive soul, with the true artistic feeling. It has been said that we are both infidels, and that the song was the ribald jest of a carouse. As to my religion, that is my own affair; but the hope and longing of every immortal soul as expressed in that song was the faith of both of us. To us creation would have seemed a farce if In-

finite Love and immortality had not overshadowed us and promised a life of bliss beyond the grave.

" Mr. Webster, like many musicians, was of an exceedingly nervous and sensitive nature and subject to times of depression. I knew his peculiarities well, and when I found him given up to the blues I just gave him a cheerful song to work on. One morning he came into the store and walked to the stove without speaking. 'What's up now, Webster ?' I asked. 'Its no matter. It will be all right, by and by,' he answered. The idea of the hymn came to me like a flash of sunshine. *The sweet by and by.* Everything will be all right then. 'Why wouldn't that make a good hymn ?' said I. 'Maybe it would,' he replied, gloomily. Turning to the desk, I wrote as rapidly as I could. In less than half an hour, I think, the song as it stands today was written. Here it is :

There's a land that is fairer than day,
And by faith we can see it afar,
For the Father waits over the way,
To prepare us a dwelling place there.

(Chorus.) *In the sweet by and by,*
We shall meet on that beautiful shore—
In the sweet by and by,
We shall meet on that beautiful shore.

We shall sing on that beautiful shore
The melodious songs of the blest,
And our spirits shall sorrow no more—
Not a sigh for the blessing of rest !

To our bountiful Father above
We will offer the tribute of praise,
For the glorious gift of his love
And the blessings that hallow our days.

" In the meantime, two friends, Mr. N. H. Carswell and Mr. S. E. Bright, had come in. I handed the verses to Mr. Webster, a little tremulous with emotion. As he read it, his eyes kindled. Stepping to the desk, he began to jot down the notes. He picked up his violin and tried them. In ten minutes we four gentlemen were singing that song. Mr. R. R. Crosby came in, and with tears in his eyes, said: 'Gentlemen, that hymn is immortal.' We were all elated and excited. Within two weeks the children of Elkhorn were singing it on the streets.

" In 1868, 'The Signet Ring' was published, and the publishers distributing circulars to advertise it, and on the streets was 'The Sweet By and By.' On the strength of that one song nearly a quar-

ter of a million of copies of the book were so'd. The song was afterwards brought out in sheet music, and it has been translated into a number of foreign languages. Webster, Crosby, and Carswell are all dead. Mr. Bright of Fort Atkinson, Wisconsin, and myself are the only witnesses to the origin of the song." (Vol. XIV, p. 160.)

THE SHEMASHGRAM. An inquiring correspondent who seems to be a Mason, judging from some of the expressions used in his communication, desires information on the name *Shemashgram*. It is a good question, inasmuch as the Masonic cyclopædias fail to give any light on this name; in fact, we query where the inquirer observed the peculiar word. We have no recollection of seeing the word used but by one writer in a book, before us, now out of print. The word looks similar to *Shemhamphorash*, "the Separated Name"; *Shem, Ham* and *Japhet*, the sons of Noah (Gen. x, 1; I Chron. i, 4). "Jehosh king of Israel and Amaziah king of Judah looked one another in the face at Beth-shemesh, "city of the sun" (II Chron. xvi, 11). These words have a root meaning, though somewhat different perhaps.

Shem ash gram is written according to the vowels in the treatise of Bardesan. Whiston, from the Armenian form, writes the name thus, "*Samsagramum*, Apahuniæ gentis principem." Le Vaillant de Florival writes it "*Chamchacram*, chef de la maison des Abahoui." He was sent, together with Hanan and Maryhab, as envoy to Marinus. Tacitus mentions *Meherdath* in connection with Abdu.

In the Greek it is written *Sampsigéramos*. There was a king of Emesa so called, whose daughter married Aristo ulus (Josephus XIX. viii, 1). A Priest of Venus, at Emesa, of this name went out to meet Sapor, king of Persia, when he advanced against that city in the reign of the Emperor Valerian. In Strabo the name is written *Sampsikéramos*. It is stated that M. Renan was mistaken in the word and took it for the name of a place and wrote it *Schemsgarm*.

The Hebrew word *Shem* is The Name. *Shemchah Kadssh* is Thy Holy Name; *Shem shal arbang* The Name of four (that is, four letters); *Shem haggadol* is The Great Name; *Shem hakkadosh* is The Holy Name. To the Jew, as to the Mason, this great and holy name was the symbol of all divine truth.

"*The night has a thousand eyes, and the day has but one,*
But the light of the whole world dies when the day is done."

THE NEBULAR HYPOTHESIS, (Vol. XVI, p. 73.) A correspondent writes to us and says: "Kant and not Laplace is the author of the Nebular Hypothesis. See on this point 'The Concepts and Theory of Modern Physics,' by J. B. Stallo, of Cincinnati, O., late U. S. Minister to Italy, published by D. Appleton & Co."

We have not the work referred to, but a reference to the "Cosmic Philosophy," by John Fiske, Vol. II, p. 364, contains some information on this subject:

"The grand theory of nebular genesis was first elaborated by Kant, in 1755, and afterwards independently worked out by Laplace in 1796. The claims of this theory to be regarded a legitimate and scientific deduction have been ably stated by Mr. Mill in his 'System of Logic,' b. iii, ch. 14: 'There is in this theory no unknown substance on supposition, nor any unknown property of law ascribed to a known substance. There is nothing gratuitous in Laplace's speculation. It is an example of legitimate reasoning from a present effect to a possible past cause, according to the known law of that cause.'"

Apropos. In reply to "H. T. M.," we will say the expressions in the article referred to should be, one "Nebular Hypothesis," and the other "Solar Nebula." That is, "Nebul*a*" is a noun, and "Nebul*ar*" is an adjective. Possibly the proof-reader made a slip in the reference.

"SON OF A HUNDRED YEARS." (Vol. XIV, p. 120.) The phrase, "Son of a hundred years," is not *omitted* in our common English version of Genesis xi, 10, but translated into a European idiomatic form. The older languages were far less copious in vocabulary than the modern dialects of Europe, and so words were necessarily used in innumerable ways to express meanings. To translate literally would often make them unintelligible to many readers. The terms *ben* and *bath* (son and daughter) were much used in a sense which we consider figurative. In Exodus xii, 17, a yearling lamb is described in the Hebrew text as the "son of a year," and in Genesis xvi, 17, Sarah is termed "a daughter of ninety years." An arrow is called "a son of the quiver," and sparks of fire "sons of the coal." In Ezekiel, the phrase "son of man" is employed to denote the man addressed. The Hebrew phrase *bath kol*, or daughter of the voice was used to designate an inner meaning to words after the manner set forth by Swedenborg.

A. WILDER.

CHRESTOS. (Vol. XVI, p. 87.) Godfrey Higgins, in the Second Volume of his "Anacalypsis," confidently states that the term "Christ" in the New Testament was originally written *Chrestos*, and was afterward changed to *Chreistos* and later to *Christos*. With that proposition I see excellent reason for concurring. The statement that the disciples were termed *Chrestiani* is made by one or more early Christian writers. Once in the First Epistle ascribed to Peter the designation remains in the Greek text: "If so be ye have tasted that the Lord is *Chrestos*" (ii, 3). The Gnostics made use of the same term. A device upon the tombs in the Catacombs of Rome consisted of an anchor somewhat resembling the ansate cross at the superior part, with the two fishes on the sides of the shaft, and bearing the inscription "IHCOUC XPECTOC," Iesous Chrestos. Apollo was also styled *Chrestos*.

This term *Chrestos* is fuller of meaning than any translation that can be offered. I prefer the rendering of "good." It also means auspicious, oracular, prophetic, useful, true, worthy. The nobles of a country were *Chrestoi*.

The Gnostics of the schools of Basilides were addicted to magical application of names. Thus they termed the Sun-god Abrasax or Abraxas (the Adorable Name) because the letters of which the word consists possessed the numeral value of 365, the number of days in the solar year. The name Mithras, the Persian, divinity by inserting an epsilon before the iota, has the same number.

The early identifying of the three personifications as denoting the same concept, has been recognized by scholars. Even St. Augustine acknowledged that the priests of Mithras used to say that he was the same as the Christian divinity. The assertion of Bœckh, that in the earlier centuries only the terms *Chrestos* and *Christos* were used, is most probably correct. A. WILDER.

"WHO SHALL DELIVER ME FROM THE BODY OF THIS DEATH?" (Vol. XIV, p. 120½.) The allusion is to prisoners who were chained together in couples, and who were so neglected that when one would die his partner would have to carry the dead body about with him (Romans vii, 24). Paul also speaks of the Ephesians as "dead in trespasses and sins" (ii, 1). J. G. GHOLSON.

A RARE ILIAD. There has recently come into the possession of the Secretary of The Homeric Club, Manchester, N. H., a copy of the work, "Fragments of the Iliad of Homer from a Syriac Palimpsest," edited by William Cureton, M. A. Printed by order of the Trustees of the British Museum, by Richard Taylor, 1851. The palimpsest was found in a Syrian Convent in the Valley of Ascetics or the Desert of Nitria. It was acquired in 1847, it being one of 550 volumes obtained from that convent by the British Museum. The introductory dissertation of the book says the following is the record of the manuscript, so far as it is supplied by itself:

"This book belongs to Daniel, a secular presbyter and Saúr (Visitor) of the province of Amida, who gave diligence and procured it for the benefit of those that may approach it, who possess the same object of love of divine instruction, and desire to profit their lives by the truth which is in it. But the poor Simeon, a presbyter and recluse, who is in the holy convent of my Lord Simeon of Cartamin, transcribed it. May every one, therefore, who asks for it, that he may read in it, or write from it, for the sake of the love of God, pray for him who gave diligence and acquired it, and for the scribe, that they may find mercy in the day of judgment, like the thief who was on the right hand [of the Cross], through the prayers of all the Saints, and more particularly of the holy and glorious, and perpetual Virgin, the Mother of God, Mary. Amen and Amen and Amen.

On the first page of the last leaf the following notice occurs:

"This volume of my Lord Severus belongs to the reverend and holy, my Lord Daniel, Bishop of the province of Orrhoa, (Edessa), who acquired it from the armour of God, when he was Saúr in the province of the city of Amida, for his own benefit, and that of every one who readeth in it. But under the word and curse of God is he whosoever steals it, or hides, or removeth it, * * * * * or tears, or erases, or cuts off this memorial from it, forever. And through our Lord Jesus may he who readeth it pray for the same Daniel, that he may find mercy in the day of Judgment! Yea, and Amen and Amen. And upon the sinner who wrote it may there be mercy in the day of judgment. Amen."

Afterwards there is written in another hand:

"But at the end of his life he bequeathed it to this sacred Convent of my Lord Silas, which is in Sarúg, for the sake of the remembrance of himself, and of the dead belong to him. May the Lord have mercy upon him in the day of judgment! Amen. Whosoeuer removeth

this volume from this same mentioned Convent, may the anger of the Lord overtake him in both worlds, to all eternity. Amen.

The Iliad of Homer contains 15,693 lines. This palimpsest contains 3,873 linos. The dissertation gives other information, a portion of which we here give:

"No complete manuscripts of the Iliad of Homer, of any great antiquity, are known to be in existence. That in the British Museum, generally called the Townley Homer, is esteemed to be one of the earliest and most valuable, but it is probably not anterior to the 13th ceutury. The Papyrus roll in the possession of Mr. Banks comprises only 678 lines of the last book of the Iliad. Another, the property of Mr. Harris of Alexandria, contains not more than 306 verses of the 18th book. The fragments of the illustrated copy in the Ambrosian Library at Milan probably do not exceed these Nitrian fragments, the whole number of verses amounting to only about 800, and the greater part belong to the earlier books."

This volume of the "Fragments of the Iliad," edited by by William Cureton, from the Syriac Palimpsest Manuscript of such high antiquity, containing so large a portion of the great poem of Homer, comprises more than one-third the Iliad, transcribed several centuries earlier than any other ropy of that poem then known to exist, that is sometime in the sixth century.

EVANGELISTS IN THE NEW TESTAMENT. (Vol. XIV, p. 120.) Your correspondent, "LENORE," inquires, how many *evangelists* are mentioned in the New Testament? The plural term "evangelists" is found cnly once, namely, Epistle to the Ephesians iv, 2. In the Second Epistle to Timothy iv, 5, is the charge: "Do the work of an evangelist, make full proof of thy ministry" (*diakonia*). Whether this means that Timothy was technically an "evangelist," the reader must judge. In the sixth chapter of Acts of the Apostles the account is given of the appointment of seven men to "serve tables" in the daily ministration of food to the multitude of disciples then living in community. One of them is named subsequently (xxi, 8) as "Philip, the evangelist, which was *one* of the seven." But nothing is said to indicate that the others had that distinction, except, perhaps, we suppose Stephen. No other individual except Philip is distinctly termed an *evangelist*, although the word means one who promulgates an evangel.

A. WILDER.

EI ENGRAVED ON THE TEMPLE OF APOLLO. (Vol. XIV. p. 96.) The dissertation upon the word "EI," over the gate of the Temple of Apollo at Delphi, is to be found in "Plutarch's Morals." The term has several meanings as being as many distinct words. I would translate it as the second person singular of the verb *eimi* — "Thou art." Along with it was inscribed the maxim "Know Thyself." It seems easy to perceive that the two combine the substance of all philosophy.

A. WILDER.

AN ADEPT BECOMES; HE IS NOT BORN. (Vol. XIV, p. 3.) At the risk of my reputation in occult lore, I will give no esoteric meaning of the phrase, "an adept becomes; he is not born." It is the converse of the Latin, *Poeta nascitur, non fit.* "We are never born gifted, expert or skilled, but by discipline and persistence we may become so.

A. WILDER.

CONSERVATION OF FORCES. (Vol. XIV, p. 10.) Conservation of forces, or more properly conservation of energy is defined in the Standard Dictionary as "the doctrine that the sum total of the energy of the universe neither dimishes nor decreases, though it may assume different forms successively."

The principle is stated a little more at length by Professor Clerk Maxwell: "The total energy of any body or system of bodies is a quantity which can neither be increased nor diminished by any mutual action of those bodies, though it may be transposed into any one of the forms of which energy is susceptible." A. WILDER.

PRONUNCIATION OF OGYGIA. (Vol. XIV, p. 96.) Our dictionaries indicate O-jidj-ee as the proper pronunciation of Ogygia. It is usage, although the Greek gamma is never to be sounded like j.

GOVERNOR. *Governor* is from the Norman-French word *gouverneur.*

BYSSHE, the second name of the poet Shelley is pronounced *Bish.*

INDO-EUROPEAN races are generally considered as including the Brahmans and Rajputs of India, the Persians, and the inhabitants of Europe with their cognate relations in the other hemisphere, but excepting the Lapps and some of the Tartars of Russia.

ETHIOPIANS AND EGYPTIANS. In regard to the relative antiquity of the Ethiopians and Egyptians, every ethnographer seems to take his choice. Nobody knows. A. WILDER.

THE FLAT EARTH. Who in the early centuries, if any, has stated that the earth is flat ? Did the Fathers believe it ? HOWARD.

Saint Augustine, the author of a work entitled "The City of God," XVI, 9 (M, 1741, ii, 118), has the following as his views:

"But as to the fable that there are antipodes, that is to say, men on the opposite side of the earth, where the sun rises when it sets on us, men who walk with their feet opposite ours, that is on no ground credible; and, indeed, it is not affirmed that this has been learned by historical knowledge, but by scientific conjecture, on the ground that the earth is suspended within the concavity of the sky, and that it has as much room on one side of it has on the other. Hence they say that the part which is beneath must also be inhabited. But they do not remark that although it be supposed or scientifically demonstrated that the world is of a round and spherical form, yet it does follow that the other side of the earth is bare of water; not even, though it be bare, does it immediately follow that it is peopled. For Scripture, which proves the truth of its historical statements by the accomplishment of its prophecies, gives no false information; and it is too absurd to say that some men might have taken ship and traversed the whole wide ocean, and crossed from this side of the world to the other, and that thus the inhabitants of that distant region are descended from that one man" (Adam).

This correspondent can inform himself more than we can reprint from other writers by reading some of the literature on the subject; also, several other works, that will be entertaining reading to those who desire to see what is said on "the other side"; also speculations:

Analogy Out-Analogized; being the Doctrine of Ontology Extended, proving by incontestible analogies, the Earth to be Endowed with Animality. By Mr. Buxton. Albany, 1841.

Copernicus Refuted; or the True Solar System. By An Anglo-American. Baltimore, 1846.

Cosmos. A Geographical, Philosophical, and Educational Review. Organ of the Biblical Science Institute. Zetetic Astronomy. John Hampden, editor. Four numbers, 1883.

Delusion of the Day, or Dyer's Reply to "Parallax." By William Carpenter. London, 1877.

Eclectic or Cosmo-Enspheric Astronomy. The firmament a hollow sphere and we live inside of it. By Ulysses G. Morrow. An epitome. Allegheny, Penn, 1894.

Genesis, or Geology; Moses, or Mathematics; Inspiration, or Isaac Newton. Dialogue on Physical Cosmogony. Based on the Mosaic

Records only, with a summary of the daily variation of Solar Time. Between a truth-seeker and the author. London.

Is the Earth Convex? Facts and Figures. Proof that it is not. By Royal O. Spear. San Francisco, Cal.

Koreshan Astronomy. The Earth a Hollow Globe. We live inside of it. Truth stranger than fiction. By Royal O. Spear. Chicago, 1890.

Nimshi. Adventures of a Man to Obtain a Solution of Scriptural Geology, to Gauge the Vast Ages of Planetary Concretion, and to Open Bab Allah—the Gate of God. Two volumes. Cloth; pp. 306 +268=574. London, 1845.

One Hundred Proofs that the Earth is not a Globe. By William Carpenter. "Upright, Downright, Straightforward." Baltimore, 1885.

Our Earth Motionless; proving that our Globe neither rotates upon its axis nor around the Sun. By Dr. Shœpfer, of Berlin. Translated by H. P. Blavatsky. New York, 1878.

Proctor's Planet Earth. "Whatever charity we owe to men's persons, we owe none to their errors. — BISHOP BURNETT. By William Carpenter. London, 1875.

Symmes's Theory of Concentric Spheres; demonstrating that the Earth is Hollow, habitable within, and widely Open at the Poles. [By John Cleve Symmes.] Leather; pp. 168; Cincinnati, 1826.
This was reviewed and supplemented by a another book entitled "Symzonia; a Voyage of Discovery." By Adam Seaborn. Boards; pp. 248. New York, 1820. Symmes's Theory first appeared in 1819.

The American and the Englishman; or Sir William Isaacs Loomis *versus* Sir Isaac Newton. New York, 1871.

Terra Firma. The Earth Does Not Move. Is not a Globe. By W. M. Herd. Battle Creek, 1890.

The Earth a Comet; or her varied phases; past, present, and future, as deduced from the highest and most reliable authorities. By a Cometite. *Non Quis? Sed Quid?* Cloth; pp. 548. New York, 1869.

The Globe Theory of the Earth Refuted; a Stationary Earth. The Earth square and flat. By Orlando Ferguson. Hot Springs, 1891.

The Earth Not-A-Globe Review. Journal of the Universal Zetetic Astronomy. Edited by Leo Castle. "Nature never says one thing, and Wisdom another." Quarterly; began September, 1894. Two pence each. London, 1894-96.

The Earth Not a Globe. Follies of astronomy as it is taught in England. Herschel and Glaisher reviewed. By "Common Sense." A new era in science. London.

The Earth in its Creation, its Chronology, its Physical Features. By John Hampden. London.

The Globe within the Sun our Heaven. Reasons for such hypothesis founded upon God's own revelations and recent developments through the Light of astronomy. By D. Mortimore. New York, 1869

The Hollow Globe ; or the World's Agitator and Reconcilor. A Treatise on the Physical Conformation of the Earth. By M. L. Sherman, M. D., and Prof. W. F. Lyon. Cloth ; pp. 456. Chicago, 1875.

The New Principia ; or The Earth is proved to be the Stationary Center of the Solar System, and the Sun shown to be only 365,006.5 miles from the Earth. By R. J. Morrison. London, 1872.

The Popularity of Error, having special reference to the old Copernican and later Newtonian Theory of the Rotundity and Revolution of the Earth, showing it to be devoid af truth as it is unsupported by one tittle of Scriptural evidence or authority. By John Hampden. Zetetic Astronomy. London.

The Solar System As It Is, and not as it is represented ; wherein is shown, for the first time, the true, proper motion of the Sun through space, at the rate of 100,000 miles per hour ; also that the Earth and Planets, and their Satellites move with the Sun, in Cyclodial Curves ; and that the doctrine of elliptical orbits is false ; being an optical illusion that has arisen from ignorance of the Sun's motion through space. By R. J. Morrison. Cloth ; pp. 214. Maps. London, 1857.

The Solar System Truly Solved ; or the Sun to be an Electrical Space, a source of every natural production displayed throughout the Solar System. By James Hopkins. London, 1849.

The Sun Do Move ! The celebrated theory of the Sun's Rotation Around the Earth, as preached by Rev. John Jasper, of Richmond, Va., with a memoir of his life. (Text—Ex. xv, 3.) New York, 1882.

The Symmes Theory of the Earth, or Concentric Spheres, demonstrating that the Earth is Hollow, Habitable Within, and widely Open at the Poles. Compiled by Americus Symmes. Louisville, 1879.

The Square World. Orlando Ferguson, editor. Monthly ; 50 cents a year. Hot Springs, So. Dakota. 1895-96.

The Tail of the Earth ; or the Location of the "Spirit World." By William Danmar. New York, 1887.

Wallace's Wonderful Water. By William Carpenter. London, 1875.

What is Truth ? Has the Earth Axial or Orbital Motion? All oceans and seas perfectly level without rotundity. Does true science and the Bible agree? The Bible from Heaven. Illustrated. By Alexander Gibson. Buffalo, 1890.

Zetetic Astronomy. Earth not a Globe. An experimental inquiry into the True Figure of the Earth, proving it a plane, without orbital or axial motion, and the only known material world; its true position in the universe, comparatively recent formation, present chemical condition, and approaching destruction by fire. Illustrated. By "Parallax." Second edition, revised and enlarged. Cloth; pp. 430. London, 1873.

"Parallax" delivered a lecture on Zetetic Astronomy as early as December 8, 1848, in London, before the Royal Astronomical Society, which was printed in a pamphlet in Birmingham, pp. 16, 1849.

THE GYROSCOPE. (Vol. XIV, p. 120½.) "T." will find an elaborate account of the gyroscope, well illustrated with cuts and diagrams, and its mathematical analysis, in a work entitled "The Earth and its Mechanism; being an account of the various Proofs of the Rotation of the Earth; with a description of the instruments used in the experimental demonstrations; to which is added the Theory of Foucault's Pendulum and Gyroscope." By Henry Worms. London, 1862. It motto is "E pur si muove." Cloth; pp. 296.

Major J. G. Barnard, of the U. S. Army, investigated the mechanics and theory of the gyroscope quite extensively and published several pamphlets on his investigations in 1857 and 1858, which had previously appeared as articles in "Barnard's American Journal of Education." The gyroscope is the best device for illustrating and solving astronomical problems of rotation, revolution, precession, nutation, and the like, simplifying and often rectifying some difficult theories.

LONG WORDS. The long word "Thesaurochrysouicochrysides" is found in *Plautus' Captives*, which is put into the mouth of Philocrates.

John Fiske, in "Cosmic Philosophy" (Vol. II, p. 176), says he invented the word "Deanthropmorphization" to express the stripping off of the anthropomorphic attributes with which primeval philosophy clothed the unknown Power which is manifested in phenomena.

SEVERAL SEVENS. The following note appears in *The Theosophist*, Vol. XVII, No. 7, 1896, sent to it by an F. T. S. from England:

"*Lucifer* was first published September, 1887; September is the 7th month of the astronomical year; 1887 is the sum of 17 centuries, 17 decades, and 17 years (1700 + 170 + 17 = 1887). Its founder, H. P. B., was then living at 17 Lansdowne Road, and afterwards she moved to 17 and 19 Avenue Road. The publishing office of the Theosophical Publishing Society is at 7 Duke Street, London. H. P. B. lived to see 7 volumes of *Lucifer* completed. Dr. Anna Kingsford was elected President of the London lodge, on January 7, 1883." "H. S. Olcott first met H. P. B. at his law office, 7 Beekman Street, New York City; from there he moved to 71 Broadway."

ISAIAH THOMAS'S FIRST ALMANAC. (Vol. XIV, p. 120½.) The first almanac published by Isaiah Thomas was for the year 1774, it was entitled "The Boston Sheet Almanack, for the Year of our LORD GOD, 1774; being the Second after Bissextle, or Leap-Year." It is a broadside enclosed in a black rule 20½ × 16½ inches, adorned by two Indian heads at the top; "A War Canoe of New Zealand," below the heading, manned by twenty Indians. The usual almanac matter is on the sheet, closing with the following:

> "*God gave to man an upright Face that he*
> *Might view the Stars, adore his Majesty.*
> *The Heaven's a Book, the Stars are Letters fair,*
> *God is the Writer, Men the Readers are.*"

A GEM FROM "THE LIGHT OF ASIA." The following is thought by many to be the very epitome of all religions, the very essence of soul desire—Nirvana:

> "Ah! BLESSED LORD OH, HIGH DELIVERER!
> FORGIVE THIS FEEBLE SCRIPT, WHICH DOTH THEE WRONG,
> MEASURING WITH LITTLE WIT THY LOFTY LOVE.
> AH! LOVER! BROTHER! GUIDE! LAMP OF THE LAW!
> I TAKE MY REFUGE IN THY NAME AND THEE!
> I TAKE MY REFUGE IN THY LAW OF GOOD!
> I TAKE MY REFUGE IN THY ORDER! *OM!*
> THE DEW IS ON THE LOTUS! — RISE, GREAT SUN!
> AND LIFT MY LEAF AND MIX ME WITH THE WAVE;
> OM MANI PADME HUM, THE SUNRISE COMES!
> THE DEWDROP SLIPS INTO THE SHINING SEA!"

DESTINY READ IN THE STARS. (Vol. XIII, p. 256.) "Ye have read in the tables of heaven all that will happen to you and your childen," is said to be quoted from a prayer of Jacob. There are some who claim they can actually find the Hebrew alphabet in the heavens formed from the asterisms in the constellations, mostly in tke zodiacal clusters. Sir Willian Drummond has expounded the 49th chapter of Genesis in his "Œdipus Judaicus," giving his views of Jacob's last words to his twelve children.

J. H. Broome, in his work on "The Astral Origin of the Emblems, the Zodiacal Signs, and the Astral Hebrew Alphabet," says :

"The first twelve letters in the Hebrew alphabet correspond with the shapes of the constellations of those signs, beginning in Taurus, taking the drawings of the letters from the chief stars in each constellation. The announcement of the coming 'Seed' appears in these short sentences, and again, but in *stellar* characters, in the sky itself, answing to the twelve signs, from Taurus in succession. And they read thus :

A. B., *The Redeemer* ; Gad, *comes* ; Hu, *the same is* ; Zâ-yin, *the weapon* ; Kht., *of sin* ; Yokhal, *able to do it.* This very question our Lord, when He did come, put to the blind men who came to him, "Believe ye that I am able to do this?" (Matthew ix, 28, and often so used in the Old Testament Scriptures.

"*In starry promises of old they trace,*
Him who should bruise the serpent's head.
Victor o'er sin ; for this He bled
To save a guilty fallen race."

Rev. Mr. Broome says he showed these sentences to a Jewish Rabbi in the west of Lebanon, England, and the Rabbi candidly confessed that the Hebrew letters were formed from the asterisms in the constellations, showing them to be the origin of the Hebrew alphabet. Jewish and Arabian writers have a tradition that astronomy began to be cultivated by Seth, and that he and his family invented the twelve signs, gave emblems for the constellations, and names to the stars. The Jews say that man was created when the sun was in the sign Virgo, the Virgin ; they therefore began their civil year with September 14th.

"BETTER TO HAVE LOVED AND LOST THAN NEVER TO HAVE LOVED AT ALL." (Vol. XIV, p. 120½.) This quotation, inquired for by "T. T.," is from Tennyson's *In Memoriam.* J. G. GHOLSON.

DEATH OF ENOCH. When Adam learned of the death of his son, says the tradition, he set out in search of Cain, but could not find him. Then he recited the following lines :

" *Every city is alike, each mortal man is vile,*
The face of earth has desert grown, the sky has ceased to smile ;
Every flower has lost its hue, and every gem is dim ;
Ah ! my son, my son is dead, the brown earth swallows him !
We one have had in midst of us whom death has not yet found,
No peace for him, no rest for him, treading the blood-drenched ground."

THE TWELFTH AND LAST IMAM. The Mahommedans have the tradition which they borrowd from the Jews.They applied it in their fantastic way to one of their Imams. The tradition is as to the future return of Enoch and Elias to the earth. The twelfth and last of the Persian Imams, or Pontiffs, bears the title " Mahadi," or the Guide, and is believed to have suppassed his predecessors in righteousness.

Gibbon says : " He is concealed in a cavern near Bagdad ; the time and place of his death are unknown, and his votaries pretend that he still lives, and will appear before the day of judgment to overthrow the tyranny of Dejal, or the Antichrist.—*Decline and Fall of the Roman Empire*, Vol. IX, p. 348.

A volume has recently been published, in London, entitled " The Antichrist Legend ; a Chapter in Christian and Jewish Folklore," by A. H. Keane, late Vice President of the Anthropological Institute.

ENLIGHTENED. This word, equivalent to the *illuminatus*, is frequently used to designate a Freemason as one who has been rescued from darkness, and received intellectual light. Webster's definition shows its appositeness : " Illuminated ; instructed ; informed ; furnished with clear views." Many old Latin diplomas commence with the heading, " Omnibus illuminatis," that is " to all the enlightened." Enoch, whose name means " initiated," as history and tradition say, passed his lifetime in instructing and enlightening the people of his day and generation in the knowledge of the arts and sciences.

THE ILIAD MENTIONED IN HERODOTUS. Is the Iliad mentioned by name prior to the Christian era ? ALEX.

We answer yes, twice in Herodotus, *Euterpe* ii, 116-117, where he quotes from both the *Iliad* ahd *Odyssey*. It is also once mentioned Xenophon. The earliest quotation from Homer is made by Simonides of Ceos, born B. C. 556, who quotes the *Iliad* iv, 148, as an utterance of " the man of Chios." (Vol. XIV, p. 144.)

The Aboriginal Calendar.

BY PROFFSSOR ABEL, OF BERLIN, IN "THE NATION," JULY 6, 1889.

TRANSLATEB BY ERNEST DE BUNSEN, LONDON, ENG.

The accounts of the most ancient history of humanity, the farther we step back into them, become usually the more unsafe. Therefore, with a view of fixing the dates, the natural means has been seized to reckon backwards from the later and better determined, to the earlier and less determined times, and chronologically to restore more ancient periods, for which no continuous chronology has been transmitted, with the help of national stories, as also of contemporaneous events with other nations. In this way it has been possible, as regards the most important part of earliest history, the biblical part, to go back to Solomon from Herod the Great, the originator of the Arabian dynasty imposed on the Romans by the Jews, which had so ill-fated an influence on the destinies of the country and of then rising Christianity. By the agreement of Jewish, Roman, and astronomical dates, the year B. C. 4 resulted for the death of Herod. Thus a firm point was gained, to which could be joined, by farther retrocession, the Babylonian destruction of the Temple and other incidents, by similar contemporaneous events in national histories. According to the Books of Kings and the synchronisms contained in the same, it was especially the destruction of the Temple by the Babylonian tribal associates of the Jews, which is joined to other Babylonian, Egyptian, and Jewish dates, by which it became possible to reckon backwards the Jewish lists of rulers up to Solomon, who was placed about B. C. 1000. From this time the Jewish dates, as well as their connection with non-Jewish events, were too much torn asunder and indefinite, and the events themselves either too doubtful or too evidently symbolisings of tedious historical incidents, than to encourage a farther step into chronological darkness of earlier times. Though according to the more general calculations, which alone seemed to be probable, Abraham had to be placed at least 1000 years before Solomon, and though from Abraham until Adam the biblical aboriginal patriarchs required for themselves a life-period of other 2000 years, these 3000 half historical years, resulting therefrom, remained unfathomable in their dates and thus problematical in their historical character.

To place in the middle of this dark time on Jewish soil a number of chronological border-stones, and thereby also to heighten the certainty of the events to which they refer, either as real occurrences or at least as pointed embodiments of entire historical processes, this has been the result of different writings which Herr Ernst von Bun-

sen has lately dedicated entirely or in part to this problem. By this extraordinary success of a sagacious and learned investigator, Hebrew chronology, which hitherto reckoned only 1000 reliable years, is enlarged by a farther period of 1500 years, capable of being controlled in various ways, and thus associated with the Egyptian and Assyrian dates, which for already a long time have been more or less fixed as going far beyond the Hebrew dates. It is the method which balances, corrects, and confirms dates far removed in space and time, and the great result which is gained from the critical connection of many small and dissociated statements, which render the discovery equally remarkable.

A priest of Baal called Berosus, who under Alexander the Great served at the Temple of his still flourishing God in Babylon, considered it in the spirit of the hellenising direction of those times as a thankworthy literary work to transform the Assyrian annuals of the local archive from the Semitic cuneiform inscription into Greek. From the long lost work some fragments have been preserved, especially by Jewish and Jewish-Christian writers, Josephus, Eusebius and others, in one of which reference is made to a capture of Babylon by the Medes in the year B. C. 2458. In Genesis X, the Medes are designated as Japhetites (Indogermans), but in the same place, most of the later Semitic lands are said to have been Hamitic on the one side, whilst on the other they were conquered like Babylon by Indogermans, probably long after the original occupation. Thus the supposition was suggested, that in the Bible under Shemites were aboriginally understood Hamitic people subjugated by Japhetites. If this far-reaching hypothesis, which we shall not at present farther investigate, was justifiable, it easily suggested itself to regard the capture of Hamitic Babylon by Japhetic Medes as the commencement of Semitism, in the biblical language, which created an eponymic hero, as the birth of Shem. Thus according to Berosus Shem would have been born B. C. 2458, and since according to the Bible Shem is said to have been a hundred years old two years after the Flood, the year of the Flood was fixed for B. C. 2360. Thus far all is an unsubstantiated though ingenious hypothesis, built up from fluctuating ingredients gathered on historical and ethnographical soil. For neither the date of Berosus need be right, nor the attempted new explanation of the name Semitism, nor the interpretation drawn from both of the birth of Shem, nor the calculation of the year of the Flood based on the latter.

But now a first confirmation is added from another and remote side.

The Latin grammarian Censorinus, writing 250 A. D., therefore 600 years after Berosus, and 700 years after Ezra and his fixing of the Hebrew canon, without knowing Herr von Bunsen's calculation which followed 1640 years later, yea, even without any calculation,

and only relying on the testimony of Varro who lived 300 years before him, mentions the year 2360 as the year of the Hebrew Flood. By this remarkable coincidence a Roman foundation is placed under the German hypothesis, the Hebrew-Babylonian bricks of which, from the loose conjecture in which they had experimentally been joined one to another, now begin to meet and to form a consolidated structure.

Further confirmations of the discovered fundamental date quickly follow. Supposing it to be correct, then Abraham, who according to Genesis is said to have gone from Mesopotamia to Syria 367 years after the Flood, must have emigrated in B. C. 1993. According to Josephus he went away becanse the ancient Hamitic Nimrod-dynasty, under which his father Terah had lived in Haran, lost its throne, and indeed according to Berosus a new dynasty was set up in Babylon 1993. Again, according to Mosaic Scriptures 480 years after Abraham's journey, from Haran, therefore B. C. 1563 the return from Egypt began, of his descendants, who had travelled farther on. This date is confirmed by the statement of Orosius that the Pharaoh of the Exodus died 1558, and also by Manetho's report that the Pharaoh of the Exodus lived until 43 years before Tuthmoses III, whose ascension to the throne in 1515 is astronomically determined, so that Amenophis I, who died in 1558, was the Pharaoh of the Exodus.

Among the many confirming incidents which present themselves with mathematical certainty, is the fact that this calculation based on the year 2458 leads up to Solomon, whose date had been already retrospectively and approximately arrived at. If the fundamental date 2458 is correct, and Josephus has rightly computed the period between the Exodus from Egypt, 1563, and the Solomonian foundation of the Temple at 592 years, the latter must have taken place 971. This date is confirmed by a succession of astronomical, Roman, and Semitic facts, and even by the apparently contradictory statement of Paul about the 450 years period. Only to mention one Roman-Greek-Semitic substantiation of the fact, according to the Bible, Solomon, whose people were exclusively shepherds and agriculturists, applied to king Hiram of Tyre his Phœnician associate in tribe and language, in order to procure manual labourers and materials for the Temple. According to the Jewish-Roman writer, Josephus, who soon after Christ's death derived his statements from Menander, of uncertain date, who again borrowed them from Tyrian annals, Hiram lived 150 years and 8 months before the foundation of Carthage, which according to Cicero took place B. C. 815, so that Hiram did live in 971. Numerous other dates are verified in the same manner.

Thus it is seen how the synchronisms mutually confirm each other, when, collected from the wide field of ancient literature, fragmentarily put together from so many languages, nations, and times, they are proved and united one to another by the right keys and

screws. It is also easy to consider, how this fixing of Jewish national history supports or upsets Egyptian and Assyrian statements, and permits the analysing of hieroglyphics or cuneiform inscriptions, which report so many unprovable things. In all this it is surprising what hereby we once more learn of the faithfulness and tenacity of most ancient traditions. Though many of these dates have been preserved by long periods without writings, and though many of them have been coloured by erroneous ethnographical and religious conceptions, the kernel of the incident and the time is proved in so many cases as faithfully transmitted, that we stand amazed before the safety and carefulness of such an unwritten recollection, of such a verbal transmission. It is evident that men, the less they knew, kept all the more firmly the little that had become known to them; that they considered the tradition, which threw some light on the surrounding darkness, as an explanation of the past and a lamp of the future; that they saw deposited therein the ruling of heaven as also the conduct of men, and found in the knowledge of the one their salvation, in that of the other their wisdom. If we consider whether it would be possible today, when we are so much better informed, to transmit verbally during many centuries numerous names, incidents and dates, we stand in the presence of the difference of the times and of the whole indifference gradually caused by the many experiences of humanity. It has however to be considered that then the first news did not come by telegram.

In How Far Are the Semites Semites?

BY PROFESSOR ABEL, OF BERLIN, IN "THE NATION," JULY 27, 1889.

TRANSLATED BY ERNEST DE BUNSEN, LONDON, ENG.

Science, which has divested so many objects of the adoration of its imaginary ornament, threatens somewhat to withdraw from a part of humanity a highly valued object of its hatred, and it will be so much the worse for science to do this, as the hatred of one's neighbour has always been more popular than the love of one's neighbour.

In a recent article on the fruitful chronological discoveries of Herr Ernst von Bunsen reference was made of the results at which he and others have arrived, from different points of view, on the origin of the name Semite. These investigations were occasioned by the peculiar interpretation of Genesis X, where Mesopotamia, Canaan, and in a rather lsss clear manner, also Arabia, that is, the essential seats of Semitism, are allotted not to Semites but to Hamites. The Semites are here connected, as far as their sites are clearly recognisable, partly with the much more northerly Aramaic and Armenian localities,

and though partly also with the southern Arabia, yet with the specified local descent from Armenia, finally they are connected even with Persia. It had to be asked, how does this division agree with the established fact, that the countries called Semitic, as long as we know them, spoke not Hamitic but Semitic, and that contrawise the countries enumerated as Semitic have already all either spoken Indogermanic in historical times, or lie in the midst of countries speaking Indogermanic and Semitic without even touching the centers of Semitism? How is it to be explained, that, notwithstanding the misleading character of those statements, to the countries called Hamitic, who in truth are Semitic, some really Hamitic are added, whilst to those called Semitic, which are essentially removed to Indogermanic regions, some remain which are reckoned as genuinely Semitic, and that generally the Indogermans are treated with a sparing hand?

These questions having been raised, they were partly solved, partly brought near to solution by searching considerations. In order to grasp the matter by the point which is handiest to us, an attentive comparison of biblical and other oriental and classical reports showed that the attempt to allay the said doubt with reference to the Jews, at once led the inquiry into new paths, in which it was forced to be left by subsequent research. Though the Jews are in the Mosaic ethnological chart designated as successors of Shem, the home of the Jews is in the same book placed in Arrapachitis, Armenia, that is, in an Indogermanic country. Living there and in the immediate Chaldæan neighbourhood the eight eldest generations of what was to become the Jewish race are enumerated from the eponymous Arpachshad, the son of Shem unto Tharah, the father of Abraham, who still dwells in Ur Kasdim, that is Ur of the Chaldæans.[1]

Tharah is the first to migrate to Canaan, consequently on a change of dynasty in the likewise Chaldæan Babylon; he dies on the way in Haran, and leaves it to his son Abraham to continue alone his way to Palestine. Arriving there, Abraham finds the land speaking Hebrew, which is expressly designated as the language of Canaan; he finds names of men, cities and localities in the same idiom, speaks therefore either the same tongue with them, or accepts theirs, but certainly does not bring a new language to them. That he should have brought with himself the same tongue is denied by the fact that the Jews did not understand the Chaldæan language. For we saw that the Jews started from Chaldæa, and called themselves descendants from the

[1] 'Kasdim' is transmitted as 'Chaldæans' in the Jewish-Greek translation of the Old Testament which frequently explains the Hebrew text. The recognition of this translation follows from the fact that Christ is generally represented as citing after the same, not after the Hebrew aboriginal text.

Chaldæans, up to the time of the Book of Judith, until Philo and Josephus. The Chaldæan language had been preserved by other Chaldæan emigrants in Babylon, when these came into very rough touch with the Jews at the time of the prophet Jeremiah (Jer. v, 15; xxviii, 11; xxxiii, 19; Ezech. iii, 5; Dan. i, 4). If therefore Hebrew was not the home-language of Chaldæa, and consequently could not have been brought by the Jews to Palestine, we shall have to approach the inquiry after their more ancient idiom, since the same has disappeared in their mouth during historical times, by researches of the Babylonian-Chaldæaic.

Thus we reach the Babylonian Chaldæans, who in Isaiah xxiii, 13, are designated as immigrants from the north, the Jews call them even after their capture of Jerusalem by their own tribal name Kasdim, and still B. C. 900, they call themselves in their cuneiform inscriptions Kaldi. In order that there should be no doubt about their Jewish connexions, in Xenophon's Anabasis a 'Chaldæan' people in the Armenian mountains of Arrapachitis, whence the Jews themselves had gone forth, is mentioned by their side. These Chaldæans, up to this day inhabiting this place and called Kurds, speak however an Indogermanic tongue, closely related to the Persian and Sanscrit, just as Eustathius explains the Chaldæans to be cognate to the Persians, just as the names of the ancient Chaldæan kings were already by Gesenius recognised as Indogermanic, and the names of the Assyrian potentates were by Ktesias and Herodotus likewise explained as of the Sanscrit type. As a further confirmation of the four Jewish youths, who according to Daniel are sent to Babylonian court-schools in order to learn the language and literature of the Kasdim, receive Indogermanic instead of the imported Hebrew names. We must restrain ourselves from communicating numerous other supporting points, which lie in the same direction.

If then the Jews, after having lived 1000 years in Canaan, did no longer understand the Chaldæan language, yet described themselves then and still 1000 years later as aboriginal Chaldæans, are we not constrained to recognise their own most ancient tongue in that one which the Babylonian Chaldæans, gone forth from the same Armenian highland, preserved so much longer? And must not this tongue, after all we have stated, have been one that the Semites would not understand, and probably an Indogermanic language? This conclusion is not shaken by the fact in Chaldæan Babylon, as we know from cuneiform inscriptions, at the same time Semitic was spoken. For, in the first place the Chaldæans came there, according to Isaiah xxiii, 13, as state-forming conquerors to another people which was till then insignificant; secondly, according to Herodotus, two distinct people lived there by the side of each other; and thirdly, the cuneiform inscriptions themselves contain by the side of the Semitic texts what belongs

to a different language, on the origin and nature of which the debate has certainly not closed. Seeing that what speaks in favour of the Indogermanic origin of the Babylonian Chaldæans is not directly affected by all this, what is more probable than to regard the Semitic part of their inscriptions as intended for the Semitic part of the inhabitants, as destined for the Semitic aboriginal inhabitants, and to reserve the non-Semitic — Delitzsch in his new grammar considers it even for likewise Semitic — for the other race?

Thus a state of things results which would correspond with the Jewish-Palestinian one. In both cases people in foreign languages, Indogermans, as the above renders pretty indubitable, have migrated from the northern mountain into the southern Semitic plains; in both cases, although in exceedingly different periods of time, they have exchanged their Indogermanic language for that of the aborigines; in both there are traces to be followed of the change and of the final unification of the conquerors as also of those subjected by them, though these traces show themselves more positive in the one case, and more negative in the other.

As far as the Arabian origins can be discerned, a remarkable analogy is found in them. Of the sons of Koosh, son of Ham, recorded in the tenth chapter of Genesis, a goodly number gives us designations of Arabian localities and tribes, placing therefore Hamitic men in a later Semitic country. Not enough to claim Arabia for Hamitic aborigines, names are given them, which though borne by the Semites later dwelling there, are in truth mostly of Indogermanic origin. This is an apparently disorderly throwing together which separates itself in explicable layers, by the above on the suggested assumption of Indogermanic conquerors who imposed their dominion and thereby their name on the Hamites they found, and who at a later time, after accepting the foreign language, and after the more or less accomplished mixture of races, went together with the subjected aborigines under a new patronymic. Further signs point to similar causes and effects. According to the Bible, according to Greek and Arabian traditions, Joktan a brother of Peleg, from which latter the Jews have descended—the proper names in those times have mostly to be taken as personifications of tribes—migrates from the north to southern Arabia and there founds the himjaritic empire. According to Arabian tradition the Joktanites accept the language of the aborigines; according to Greek tradition two languages maintain themselves there by the side of each other—a statement which seems to be confirmed by the latest findings in Yemen and Hadramauth.

Whilst of the Philestines, the fourth principal branch of the Semites, we only mention that their gods, cities, and ports, which existed before the Jewish immigration, always bore Semitic names, we arrive at the conclusion formulated by Bunsen, Müller of Basel, and others,

which from the opposition side has been more ignored than attacked. That conclusion is that the ethnological chart of Moses is right, when it assigns the lands usually called Semitic to aboriginal Hamites; for these have been but later conquered by Indogermans who aboriginally dwelt northwards, and morever conquered in such a manner, that the new masters were generally merged with the ancient inhabitants, and accepted their language, being either in the minority or, what is more certain, in a lower natural culture. Accordingly, 'Semite' was only a designation for an Indogermanic-Hamitic mixed race, whilst Semitic language is nothing beyond the tongue always spoken by the Hamitic element of this mixed people, and later adopted, perhaps also modified, by the Indogermanic element.

The Palestinian Jew and the Babylonian Chaldæan, who up to this day are known to have the same national feature as the Aryan Armenian, would accordingly have been originally Indogermanic, Armenio-Kurds, the direct blood-associates of the great Asiatic, European family, interspersed with an incalculable element of the earlier developed culture-race.

In the face of so new and upsetting a conception sceptics may ask whether the proofs advanced are not too fragmentary to bear the weighty theory. It will probably be more generally admitted that the train of thought is bold and scientific, that up to this time it is not contrasted with any effectual opposition, and that the fundamental thesis of Shem's origin harmonises in a remarkable manner with Bunsen's fundamental date of the Indogermanic irruption into Mesopotamia. It would certainly be an unqualifiable irony of the world's history if in Armenian dialect Abraham's name was in reality 'Schultze' and that of Israel 'Müller' or something like it, and if they had brought upon themselves their later names, for which they have been so heavily reproved, only by their want of foresight in learning Hebrew.

The Jews are, however, in little danger, by this new classification to see diminished their participation in the glory that the first strategist who crossed the Pyrenees and the Alps, the victor of the Trasimenian lake and Caunæ, commanded in Hebrew. That the Philestines, the inhabitants of the Canaanite sea-coast, were semitised Indogermans, has been recognised before the youngest genealogy which designate the Jews as such. But the Phœnicians, the inhabitants of the adjoining nothern coast, from whom Hannibal descended, bear the testimony of their identity with the Philistines, not only in their common language, but also in the (etymologically) common name, although the early development of their nation reaches back too far to be quite recognisable. When the immigration personified in Abraham went to Palestine, to the 'land of the Philestines,' the temple palaces of Sidon had already been built by that race, which still 1800 years later could make at Rome their 'ante portas' to

a proverbial call in need. Moreover how locally different all this, nothwithstanding the mixture of the Japhetic blood with that of the Hamites in the production of the Semitic race has to be assumed, results from the comparison of the skin-colours. The Jews are white, therefore Indogermanic in the most intact sense; the Assyrians appear on the monuments of Egypt yellowish; the Arabs vary in all shades from white to nearly black; the Christian Abyssinians and the neighbouring Jewish Fellashahs, both the nearest connexions of the Mohammadan Arabians, are throughout coloured dark.

In his newest book Herr von Bunsen makes of the dualistic origination of the Semites the basis of a dualistic tradition on their religious and national conceptions a far-reaching theme for special treatment.

NAMES OF THE CONSTELLATIONS. "The 'Venerable Bede," instead of the profane name and figures of the twelve constellations of the Zodiac, substituted those of the *twelve apostles*; Julius Schillerius, following his example, completed the reformation in 1627, by giving Scripture names to all the constellations in the heavens. Weigelius, too, a celebrated professor of mathematics in the University of Jena, made a new order of constellations, by converting the firmanent into A CŒLUM HERALDICUM, in which he introduced the arms of the princes of Europe. But astronomers, generally, never approved of these innovations; and for ourselves, we had as soon the sages and heroes of antiquity should continue to enjoy their fancied honors in the sky, as to see their places supplied by the princes of Europe."—*Geography of the Heavens, by E. H. Burritt*, p. 150, fifth edition.

In what works of the "Venerable Bede," or Julius Schillerius (Scaliger), or of Weigelius, can these different schemes be found? J.

A PARAPHRASE OF MATTHEW (VI, 28-29) AND LUKE (XII, 27). The following is the literal English rendering of a paraphrase of a portion of the Gospel, by Otfried in Francic or High German, A. D. 868.

"Consider the lilies, how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these."

"See thee fowls, they here fly above,
To the acre (field) they not go, yea, also not spin,
Yet not want in anything, they truly have enough;
Neither they themselves nourish, and fine make (beautify).
Begin to look at the splendid flowers,
After which people go; they in the acre (field) stand;
Solomon, the rich, not dressed himself like—
That say I you in all truth—one of the flowers there."

Books, Periodicals, Exchanges.

THE BIBLICAL WORLD. The Archæological Number for June is a beautiful specimen of typography, as well as excellent in its contents. Israel and Israel's World B. C. 1000. There are ten articles on this topic besides the usual amount pertaining to each number. Illustrated articles; pp. 154. $2.00 a year. University of Chicago. Wm. R. Harper, editor.

POPULAR ASTRONOMY. June, 1896. The Life History of the Star Systems (illustrated), by H. L. Clarke, is the leading article, with four plates, occupying 30 pages, an intensely interesting paper. The other articles are the usual variety. $2.50 a year. Northfield, Minn.

July, 1896. Contains an article on Calculating Machines, by Herman S. Davis; Study of Variable Stars, by P. S. Yendell; Physical Aspect of Jupiter, by H. P. Griffiths; The Approaching Eclipse of the Sun, by A. Fowler; also the ususal summary of astronomical facts, items, and news.

THE METAPAYSICAL MAGAZINE. July, 1896. Vol. IV. No. 1. The Art of Mind Building; Karma in the Bhagavad Gita; The Subtile Body; The Serpent and its Symbol; Spirit in Man and Nature; A Prophetess of the New Life; Conception and Realization of Truth. 503 Fifth Avenue, New York City; $2.50 a year.

THE MONIST. Quarterly. July, 1896. Dr. Paul Carus, editor. Contents—The Holiness of Instinct; Philosophical Terminology and its History; On the Origin and Import of the Idea of Casualty; The Problem of Good and Evil; Science and Faith; II Introduction to Man as a Member of Society. Literary Correspondence. $2.00 a year. "The Monon," 324 Dearborn Street, Chicago, Ill.

NEW CHURCH REVIEW. Quarterly. Swedenborgian. Contains Good Government; Patience in Social Reform; Swedenborg and the Occult; The Jews; Bhuddism; The Purpose of Preaching; Obedience in the Individual and the Race; What Language Did the Lord Use with the Disciples? Radiant Energy Viewed from the Doctrine of Discrete Degrees. $2.00 a year. 16 Arlington St., Boston.

THE MAGICAL RITUAL OF THE SANTUM REGNUM interpreted by the Tarot Trumps. Translated from the MSS. of Elephaz Levi and edited by W. Wynn Westcott, M. B., Magus of the Rosicrucian Society in England. With eight plates. Sold by the Theosophical Society, 26 Charing Cross, London, Eng. A key to the Tarot Cards. pp. 108. Received from Dr. W. Wynn Westcott.

THE MYSTERY OF THE TORNADO. Explained by the Weather Map. A very interesting explanation of the meteorological phenomena of the changes of the weather, tornadoes, cyclones, etc. Received from the author, Isaac P. Noyes, 409 4th Street, S. E., Washington, D. C.

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NOTES AND QUERIES

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"*The golden guess is morning star to the full round of truth.*"—TENNYSON.

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S. C. GOULD, ... Editor.

" *Come, and where the commands of the gods point the way, let us follow.*"
—ANCHISES.

VOL. XIV. SEPTEMBER, 1896. No. 9.

MASTEMA. Mastema is often mentioned in " Little Genesis," generally with the epithet " supreme," or " highest " The Hebrew word Mastemah is found in Hosea ix, 7 and 8, in the sense of " hatred," where the Septuaginta has *Mania*, and Aquilla *Egcótesis*. The word in the Ethiopian is written Mastema, in the Latin Mastima, and in the later Greek Mastiphat. In the apocryphal Acts of the Apostles, the form is Mansemat.

The account of the evil demons is given in the " Book of Jubilees," sometimes called the " Little Genesis."

" A race of evil demons sprang from the sinning angels, who vexed and deceived and tortured the sons of Noah so grievously that they came to their father and asked his intercession to free them from their malice. Noah prayed to God to check their power and withhold them from having dominion over the righteous seed. The Lord commanded his angels to take and bind them and cast them into the place of torment ; but Mastema, the chief of the demons, requested that some might be left to execute his will on the earth ; and God permitted one-tenth of them to remain, reserving the rest for the place of judgment. And to counteract the diseases which the demons had introduced among mankind, one of the good angels taught Noah the use of medicines and the virtues of herbs, all which lore he wrote in a book and imparted it to his son Shem before his death."

SIX MILLENNIUMS OF BARDESAN. There is a translation of a calculation by Bardesan, in "Spicilegium Syriacum," by William Cureton (p. 40), London, 1855, that is somewhat remarkable. He calculates the revolutions of the bodies then known, and endeavors to bring them into a cycle of six milleniums. Bardesan lived in the latter half of the second century, according to the "Cyclopædia of Biography," by Parke Godwin. There is also a translation of his planetary calculations appended to "The Testaments of the Twelve Patriarchs" (p. 111), published by T. & T. Clark, Edinburgh, 1871. (See also N. AND Q., Vol. VI, p. 258.)

"Bardesan, a man of antiquity, and renowned for his knowledge of events, has written in a treatise composed by him touching the synods of the heavenly luminaries with one another, saying thus:

"2 circuits of Saturn are 60 years, 5 circuits of Jupiter, 60 years; 40 circuits of Mars, 60 years; 60 circuits of the Sun, 60 years; 72 circuits of Venus, 60 years; 150 circuits of Mercury, 60 years; 720 circuits of the Moon, 60 years; and this is one synod of them all, that is to say, the time of one synod of them; so that hence it appears, that for 100 of such synods there would be 6,000 years, in this manner:

"200 circuits of Saturn are 6,000 years; 500 circuits of Jupiter, 6,000 years; 4,000 circuits of Mars, 6,000 years; 6,000 circuits of the Sun, 6,000 years; 7,200 circuits of Venus, 6,000 years; 12,000* circuits of Mercury, 6,000 years; 72,000 circuits of the Moon, 6,000; and Bardesan made these calculations when he was desirous of showing that this world would stand only 6,000 years."

* According to the first statement above this should be 15,000.

HARP OF THOUSAND STRINGS. (Vol. XIV, p. 120½.) "Strange, that a harp of thousand strings should keep in tune so long."—*Watts' Hymns*, book II, hymn 19.

"For he played upon a harp of a thousand strings, the spirits of just men made perfect."—*Hardshell Baptist Sermon.*

"The Harp of a Thousand Strings; or Laughter for a Lifetime." Dick & Fitzgerald, New York, 1858-1861.

J. FRANCIS RUGGLES, Bronson, Mich.

"RUTH RATHBURN" — GRACE GREEN. (Vol. XI, pp. 224, 278.) The real name of the person who wrote poems under the pseudonym of "Ruth Rathburn," during the '60s, in the Manchester press, was Grace Green, instead of Greenwood as stated in your eleventh volume (p. 278), as I am informed by one of her fellow-seamstresses.

ZODIACAL SIGNS AND TWELVE APOSTLES. (Vol. XII, p. 48; XIV, p. 208.) This question has been asked several times. We have accidentally come upon the information desired. It is given in the work entitled "The Sphere of Marcus Manilius made an English Poem," by Edward Sherburne (p. 140). London, 1675. He says:

"But since some have endeavoured to abrogate, the Ancient Ethnick Names and Figures of the several Asterisms, and to introduce a new Uranography, by representing the Celestial Constellations under Sacred and Christian Figures and Denominations, as Schillerus in his Cœlum Stellatum Christianum, and Bartschius in his Celestial Globe. We shall here for the Satisfaction of such as have not seen the same, add the following Synopsis of that Christian Astronomical Design, shewing the new Morphoses of the Zodiacal Signs."

Aries. Saint Peter, according to Schillerus; according to Schickardus, Abraham's Ram offered in the Room of Isaac.

Taurus. Saint Andrew; or according to Hartsdorfius, the offering or Burnt-Sacrifice commanded, Leviticus i, 3.

Gemini. Saint James the Elder, according to Schillerus; according to Schickardus, Jacob and Esau.

Cancer. Saint John the Evangelist.

Leo. Saint Thomas, according to Schillerus; according to Schickardus, the Lion of the Tribe of Judah.

Virgo. Saint James the Younger, according to Schillerus; according to Schickardus, the Virgin Mary.

Libra. Saint Philip, according to Schillerus; according to Hartsdorfius, the Tekel or Balance of Balshasar, Daniel v, 27.

Scorpius. Saint Bartholomew.

Sagittarius. Saint Matthew; according to others, Ishmael, Genesis xxi, 20.

Capricornus. Saint Simon.

Aquarius. Saint Jude; according to others, Naaman, I Kings xxv, 14.

Pisces. Saint Matthias, according to Schillerus; according to Schickardus, the two Fishes in the Gospel, John vi, 9.

PROPOSITIONS. Doubling the dimensions of a cube octuples its contents, and doubling its contents increases its dimensions between 25 and 26 per cent.

The trisection of an arc of a circle trisects the angle of the arc.

E. J. GOODWIN, M. D. Solitude, Ind.

MEANING OF NAMES. What is the meaning of my name, *Clymene*, and my sister's name, *Doris*? CLYMENE.

These names suggest those of the Nereids or sea-nymphs given in the *Iliad*, especially the first mentioned. Thirty-three names are given by Homer, and are as follows in John Stuart Blackie's translation, Vol. III, p. 207 :

" The Nereids in the briny depths profound
Answered her sorrow, and in friendly troops came sistering round.
There Glaucè was, and there Thalia and Cymodocè,
Nisæa, Speio, Thoè, and the full-eyed Haliè,
Cymothoë, Actæa, Limnoreia, and Iæra,
Amphithoë and Agavè, and Melitè and Mæra,
Pherousa, and Dynamenè, Dexamène, and Proto,
Amphinomè and Panopè, Nemertes, Doris, Doto,
Kallianassa, Kallianeira, and the far-famed Galatea,
Ianeira, Ianassa, and the rich-haired Amathea,
Apseudes, Clymenè, and Orithyia, maids divine,
Whoso were Nereids numbered in the depths of the billowy brine.
—*Iliad*, XVIII, 37-51.

A translation of these Greek names are given in Blackie's notes, Vol. IV, p. 353, as follows :

Actæa—Nereid of the rocky-shore.
Agavè—running on both sides.
Amathea—queen of voice.
Amphinomè—the surrounder.
Amphithoë—the shouter.
Apseudes—the shiner.
Clymenè—mountain rusher.
Cymodocè—wave-receiver.
Cymothoë—wave racer.
Dexamène—the powerful one.
Doris—all voice.
Doto—the milk-white.
Dynamemè—the bringer.
Galatea—queen of beauty.
Glaucè—sea-green, or sea-bright.
Haliè—the briny.
Iæra—the honeyed.
Ianassa—wedded to voice.
Ianeira—the famous.
Kallianassa—the infallible.
Kallianeira—the truthful.
Limnoreia—salt marshes.
Mæra—the giver.
Melitè—glorious, splendid.
Nemertes—the giver.
Nisæa—Nereid of the isle.
Orithyia—the sandy.
Panopè—of the beautiful husband.
Pherousa—the first.
Proto—the receiver.
Speio—Nereid of the cave.
Thalia—the blooming.
Thoè—the runner.

(N. AND Q., Vol. VII, p. 72 ; IX, p. 53.)

" All the earth I wandered over seeking still the beacon light,
Never tarried in the daytime, never sought repose at night ;
Till I heard a reverend preacher all the mystery declare,
Then I looked within my bosom, and 'twas shining brightly there."

CAYSTER. I receive a periodical called *The Cäyster*. Why is it so named? JOHN THOMAS.

We cannot say why the publication is so named. Anthon's "Classical Dictionary" says of this word:

"Cäyster or Cäystrus, a rapid river of Asia, rising in Lydia, and, after a meandering course, falling into the Ægean sea near Ephesus. Near its mouth it formed a marsh called *Asia Palus*, or the Asian marsh, and the same with that of *Asios leimón* of Homer (*Iliad* II, 461), much frequented by swans and other water-fowls. The Cäyster is now called the *Kitchik Minder*, or Little Mænder, from its winding course."

Now whether *The Cäyster* takes it name from this river, which was a favorite place for swans which fowl is said to sing the sweetest just before it dies, and thus characterizes the feelings and sentiments of those who profess and practise the doctrine promulgated by the periodical, we cannot say; or whether it is so called on account of its meandering in circulation among the people may be a reason. *The Cäyster* is edited and published by Geo. P. Pierce, Deshler, Ohio, at 25 cents a year, monthly. Its text is: "The end is come; it awaketh against thee." Among the tenets are: "Resurrection by reïncarnation; celibacy and love are requisite to the new birth, to life luxuriant here and to immortality hereafter." The leading article in No. 28 is "Thummim, the Bride, a stone cut out without hands; the Stone of Israel; her light is like to a stone most precious, as it were a jasper stone, clear as crystal." The Hebrew word *Thummim* is plural and means "Truths," or "Perfections."

We will state here that R. C. Jebb says, in a note, in his "Introduction to Homer" (p. 44), that the name "Asian" as quoted from Homer is the first extant trace of the word, now applied to one of the grand land divisions of the globe.

THE SISTERS OF THE EARTH. Thus time moves on seven wheels; he has seven naves; immortality is his axle. He is at present all these worlds.—ATHARVA VEDA, *Hymn* xix, 53.

The light is above all the Seven Worlds, as a Monad before or above the triad of the Empyreal, Ethereal, and Material Worlds. —PROCLUS (cited by Simplicius on the Zoroastrian Oracles).

The seven worlds became in Persia the seven *Karshvare* of the earth; the earth is divided into seven Karshvare, only one of which is known and accessible to man, the one on which we live, namely, Hvaniratha.—JAMES DARMESTETER, *Introduction to Vendidad*, p. lx.

" SIMEON AND LEVI ARE BRETHREN " (GENESIS XLIX, 5). What is the proper translation of Genesis xlix. 3, in reference to the exploits of Simeon and Levi ? ALLEN.

The XIth chapter of Genesis has had many interpreters. Several explain it from an astrological and astronomical standpoint; instance, see Sir William Drummond, in his " Œdipus Judaicus." Others consider it as prophetic of the future destiny of the twelve tribes. But to the question. The verses are as follow in the common version :

(5). " Simeon and Levi are brethren ; instruments of cruelty are in their habitations. (6). O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united ; for in their anger they slew a man, and in their self-will they digged down a wall."

Julia E. Smith's translation of the last clause of the 6th verse reads, " and they houghed a bullock." In that of John Damascus, it reads, " they houghed an ox." Sir William Drummond translates it slightly different from these. The Targum of Jonathan ben Uzziel reads, " or destroyed the oxen." Therefore, this questioner can readily observe that the original text is quite elastic, or we have not yet a reliable translation in the common version.

A-G L-A. What is the meaning of the tetragram said to have been engraved on the Shield of David ? Is it a real word ? ARGYLE.

The four letters A G L A are the initials of four Hebrew words *Atah Gibor Lalam Adonai*, which mean in English, " Thou art mighty forever, O Lord." Another translation is " Thou art strong in the eternal God." It was one of the 12 kabbalistic names of God. The other 11 names were: Ehje, Jehovah, Elohim, El, Gibbor, Eloah, Sabaoth, Isebaoth, Shaddai, Adonai, and Makom.

In 1829, one Lobeck wrote and published a work on the mysteries called " Aglaophamus " (*Ag la oph a mus*), which was considered an authority in general. It was one of the most masterly works of the great German school of scholarship, combining the most accurate learning with sound judgment, philosophical grasp, and systematic completeness. The attitude of the author toward Creuser and his school is decidedly polemical, imparting a bias to his work of which the cautious student will beware. One may accept his facts, and also agree, if they choose, with his theory, without indorsing his tone.

BENNER'S PROPHECIES. (Vol. XIV, p. 72.) The book inquired about is entitled "Prophecies in Future Ups and Downs in Prices. What years to make Money on Pig-Iron, Hogs, Corn, and Provisions." by Samuel Benner, an Ohio Farmer. Cincinnati, 1875. Third edition, giving results for 1876–1884, and Prophecies to 1900. 1890. The tenth edition appeared in 1895.

The New York *Commercial Pathfinder* says the following of it:

This is a book of books, and should be in the hands of every business man. In a clear, plausible and truthful way it reveals in what years to make money on pig-iron, hogs, corn, provisions, etc., and will be found of great value to persons engaged in the industries to which it is dedicated. The author reasons from analogy, as well as statistics compiled from close observations through many years, and supports his predictions regarding future panics and future prices of pig-iron, pork, etc., with a philosophic course of reasoning which cannot fail to impress all and convince many.

J. F. RUGGLES, Bronson, Mich.

RARE AND CURIOUS OLD BOOKS. Catalogue, descriptive and historical, of rare and curious old books, in the private library of Clark Jillson, 1470–1699. Private Press of Clark Jillson. Worcester, MDCCCLXXXVIII. Edition for private distribution limited to 50 copies. Pp. 42. This collection was one of the most remarkable, and it is doubtful if there is or ever has been in private hands another of equal interest. Several of these book, it will be discovered, were not only printed early in the history of book-making, but that they were actually issued from the presses of some of the earliest book publishers, and so are exceedingly rare. Whoever doubts this might find constant employment during the next ten years, in trying to duplicate the first ten books. Among them is: Eusebius Pamphilius, MCCCCLXX; Oldrade of Lodi, MCCCCLXXII; Leonardus of Utino, MCCCCLXXIII; Leonardo of Aretino, MCCCCLXXVI; Dionysius the Periegetes, MCCCCLXXVII; Astexanus, MCCCCLXXVIII; Solinus, Caius Julius, MCCCCLXXXXI; and others.

His most valuable specimen he secured after he printed this catalogue, the title of which is as follows:

"Aquino, Thomas de. Summœ Theologicæ secundæ Partis Secunda. Petrum Schoiffher de gevnsheim. *1467.*"

This was considered the oldest book in these parts with the *date printed*, though one or two specimens are extant on this side of the water known to be earlier, but with no date. These books were sold with the rest of the library of the late Clark Jillson in Boston last winter.

LOCATION OF EDEN. Has the location of the Garden of Eden ever been found? LAOMED.

We shall have to reply to this question in the same way we have to scores of others, that is, by giving the titles to various books on the site of Eden and lost paradise. Here are a few, and "LAOMED" should procure some of them and learn of the location.

Traditions of Eden; or Proof of the Historical Truth of the Pentateuch, from existing Facts, and from the Customs and Monuments of All Nations. By H. Shepheard. Cloth; pp. XIV+390. London, 1871.

Paradise Found; the Cradle of the Human Race at the North Pole; a Study of the Prehistoric World; with original illustrations. Second edition. Cloth; pp. 506. Boston, 1885.

The Garden of Eden; a Theological, Philosophical, and Practical Illustration of the Mosaic Account, relative to the introduction of sin into the World, and its present evil consequences to the Human Race; consisting of a treatise on the Garden of Eden, Tree of Knowledge of Good and Evil, and Tree of Life. By John Nichols. Boston, 1849.

The Garden of Eden; or Paradise Lost and Found. Discourse at Cooper Institute, New York City, December 28, 1875. By Victoria C. Woodhull. New York, 1876.

What was the Site of Paradise? Friedrich Delitzsch. Leipsic, 1881.

The Geographical Position of the Garden of Eden, proving beyond a doubt that no such place as the Garden of Eden ever existed. By M. A. Orr. London.

AUTHORSHIP WANTED. Who is the author of the following long titled-paged book which bears no name? ?

"Various Revelations, with an Account of the Garden of Eden, and the Settlement of the Eastern Continent, as related by the Leaders of the Wandering Tribes; from the Age of Enoch, Seth, and Noah, to the Birth of Jesus of Nazereth, as related by Mary his Mother, and Joseph the Foster-Father; with a Confirmation of his Crucifixion and Resurrection, as related by Pilate and the Different Apostles; also an Account of the Settlement of the North American Continent, and the Birth of the Individualized Spirit which has followed with a Report of the Important Work of Establishing Order in the dark Sphere of the Spirit: where the Tribe of Israel and of Judah, with the Gentile Nations, have been gathered together around a Platform of Eternal Justice: where Jesus, the Saviour, with the Apostles, the Witnesses of his Earthly Mission, have Pronounced the Expected Judge; also many Important Reports from Statesmen, Poets, and Scientists, from Clergymen and Warriors, who have attained to Honorable Position in the Annals of American History." Boston, 1876.

KABBALISTIC KEY TO THE TAROT. (Vol. IX, p. 37; XI, pp. 155, 179; XII, p. 220; XIII, p. 198.) The following is the religious and kabbalistic key to the Tarot as given in the "Mysteries of Magic":

1.	Aleph.	All things announce a conscious active cause,
2.	Beth.	Vivific Oneness based on number's laws;
3.	Gimel.	Who all containing is by nought confined,
4.	Daleth.	And all preceeding hath no bound assigned.
5.	He.	This only Lord should man adore alone,
6.	Vau.	Who doth true doctrine to pure hearts make known.
7.	Zain.	But acts of faith require a single chief,
8.	Cheth.	Whence we proclaim one altar, law, belief;
9.	Teth.	The changeless God will never change their base.
10.	Jod.	He rules our days and dooms through every phase.
11.	Caph.	His mercy's wealth, which vice to nought will bring.
12.	Lamed.	His people promises a future King.
13.	Mem.	The tomb a path which to new worlds ascends, And life through all subsists, death only ends. Pure, sacred, steadfast truths, we here repeat The venerated numbers thus complete.
14.	Nun.	The angel blest doth calm and moderate,
15.	Samech.	The evil is the fiend of pride and hate.
16.	Ain.	God doth the lightning and the fire subdue;
17.	Pe.	He rules the dewy eve and evening dew;
18.	Tzaddi.	The watchful moon He sets to guard our heights,
19.	Koph.	His sun's the source of life's renewed delights.
20.	Resh.	His breath revivifies the dust of graves,
0 or 21	Shin.	Where crowds descend who are of lust the slaves.
21 or 22	Tau.	The mercy-seat He covers with His crown, And on the cherubs pours his glory down.

By means of this purely dogmatic explanation the figures of the kabbalistic alphabet of the Tarot will be more easily understood, but a table of its variations, according to many kabbalistic Jews, may opportunely be appended here.

Aleph—Being, spirit, man or God; the intelligible object; unity the mother of numbers, the primitive substance.

Beth—The house of God and of man, the sanctuary, the law, the gnosis, the Kabbalah, the occult church, the duad, the mother, woman.

Gimel—The Word, the triad, plentitude, fruitfulness, nature, generation in the three worlds.

Daleth—The door or governing among the Easterns, initiation, the Tetragram, the triad, the cubic stone, or the base thereof.

He—Indication, demonstration, instruction, law, symbolism, philosophy, religion.

Vau—Concatenation, interlacement, lingam, entanglement, union, embrace, strife, antagonism, combination, equilibrium.

Zain—Weapon, sword, cherub's sword of fire, sacred septenary, triumph, royalty, priesthood.

Cheth—Balance, attraction and repulsion, life, terror, promise, and menace.

Teth—Good, hatred of evil, morality, wisdom.

Jod—Cause, manifestation, praise, manly honor, phallus, virile fecundity, the paternal sceptre.

Caph—The hand in the act of grasping and holding.

Lamed—Example, teaching, public lesson.

Mem—The firmament of Jupiter and Mars, domination and power, new birth, creation, and destruction.

Nun—The firmament of the sun, temperatures, seasons, motion, revolution of life, which is ever new and ever the same.

Samech—The firmament of Mercury, occult science, magic, commerce, eloquence, mystery, moral strength.

Ain—The firmament of the Moon, deteriorations, subversions, weakness, changes.

Pe—The firmament of the Soul, outpouring of thought, moral influence of the idea on forms, immortality.

Tzaddi—The elements, the visible world, reflected light, material forms, symbolism.

Koph—Compounds, the head, the apex, the prince of heaven.

Resh—The vegetative, the generative power of the Earth, eternal life.

Shin—The sensitive, flesh, eternity.

Tau—The microcosmos, the universal synthesis.

	IHVH.	Four letters of the name all names combining—
1.	Kether.	See on God's crown four mystic gems are shining;
2.	Chocmah.	His wisdom's fount a four-fold stream diffuses ;
3.	Binah.	His intellect its four-fold proof produces.
4.	Chesed.	Four bounties ever from His mercy rise.
5.	Geburah.	Four times His rigor will four faults chastise.
6.	Tiphereth.	His beauty is revealed by four pure rays.
7.	Netsah.	As oft his conquest in our songs we praise.
8.	Hod.	Four times He triumphs in His life eternal.
9.	Jesod.	Foundations four support His throne supernal.
10.	Malcuth.	Four times the same His single realm declare, Like to the gems that star His crown of glory rare!

" The universe is worked and guided from within outward."
—*Secret Doctrine.*

THE NAZOREANS, OR MANDAI JAHIA. The Acts of the Apostles (xix, 2-7) tell us of twelve men, forming a kind of school, more than twenty years after Christ's death, who had received the baptism of John, and yet had heard nothing of the Holy Spirit, and of a learned Jew of Alexandria, who, at the same time, "sought dilligently the things of the Lord, knowing only the baptism of John (xviii, 25). The former needed "to be baptized in the name of the Lord Jesus," and the latter to have "have expounded unto him the way of God more perfectly."

Two centuries later, ecclesiastical history makes mention of certain persons who were the followers of the Forerunner of Christ, and who had become (if they were not always) opposed to Christianity. Church history speaks also of a Gnostic sect of Sabeans or Mandeans, which traced its origin back to John the Baptist. The same Gnostic sect is said still to exist in Persia; and it claims to have been founded by the Forerunner of Jesns. Those who compose it are called, sometimes, Zabians, Sabians, Sabeans, Sabaites,; sometimes, Mendeans, Mandeans, Mandaites, Mandai Jahia, Mandai Héie; sometimes, Nazoreans, Nazareans; sometimes, Galileans, Chaldeans; and sometimes, Disciples, or Christians of St. John. But little is known by us, in America, of these Mandai Jahia, and yet their history is not only useful in a philological point of view, but very valuable in its bearing on the history of Christianity, and especially of that religious system known as Gnosticism.

There exists no account in English, other than a few mere notices, of these "Disciples of John the Baptist," and of their religion. A well-written treatise on the whole subject was published in French in 1840, at Strasburg, by Léonard Emile Burckhardt, under the title of "Les Nazoréans, ou Mandai-Jahia (Disciples de Jean), appelés ordinairement Zabiens et Chrétiens de St Jean, (Baptiste) Secte Gnostique." Another book was published, in Latin, in 1652, by Ignatius, a Carmelite Missionary, entitled "Account of the Origin, Rites and Errors of the Christians of St. John."

The "Disciples of John" have some seven sacred books, namely:

1. The Book of Adam (Sidra Adam) was given, the Mandeans say, by God, through the Angel Raphael, to Adam. It is in two parts, the first containg 57 discourses, or 61 reckoning 4 alphabetic psalms; and the second contains seven discourses. (They name the descendants of Adam as in the common versions: Abel, his son; Shetel (Seth), the son of Abel; Anuoh (Enos), the son of Shetel, making, however, Shetel's brother his father).

2. The Book of John (Sidra Jahia) purports to have been received from God by John the Baptist, and which has been handed down by him. An old manuscript now known is dated 1629.

3. The Book Cholasteh contains the Liturgy of the Mandeans

(The word Cholasteh means "The Complement"; yet, some others think it means "Salvation."

4. The Book Divan, that is thought to mean "The Hall," or "The Court," is the largest book of Mandeans. They say this is the most ancient book of all, containing the fall of the angels, the creation of man, the changes in the world, then future but now past.

5. The Book of the Signs of the Zodiac (Sefar Malvashé). This contains the astrology of the Nazoreans, the study of which they are much devoted to.

6. The Book of Magic, which treats of the influence of the stars upon men. This book is similar to the last mentioned.

7. This Book was discovered by De Sacy and is possibly a part of one of those already mentioned; according to Gesenius, a fragment of Sidra Adam; according to Tyschen a, fragment of Sidra Jahia; according to Paulus, a fragment of Cholasteh.

According to the Mandeans, Raphael is Hebel Ziva, "The Resplendent"; he is the instructor both in the world of darkness and of light. Helvel Ziva is assisted by Anush ,who is incarnate in John the Baptist. Nebu, who is Jesus, opposes them both.

The word Nazoreans is thought to come from Nassira, a city of Irak, in Persia. Mandai Jahia means "Worshippers or Followers of John" Mandai Héie is "Worshipers of Life." Sabeans is likely to come from *Tsaba*, "to baptize"; yet some strain it as from the word *apostates*, "to apostatize."—*Christian Review.*

PERSONAL DESCRIPTION OF JESUS. Nicephorus is of the opinion that St. Luke drew the pictures of Jesus, the blessed virgin, and the apostles, and that by this means their likenesses or representations were scattered over all the earth. It is certain that there has always been a particular tradition in the church concerning the figure and stature of Jesus and his apostles. Here is a description of Jesus after the images which are believed to have been painted by St. Luke.

"He was very beautiful in the face, and about seven spithamas (near six feet) high; his hair was inclining to be very fair, not thick, but a little curled; his eye-brows were black, and did not form exactly a semicircle; his eyes were large, lively, and something yellowish; his nose long; his beard black, and pretty short; but he wore hi hair long; for the scissors had never been used upon his head, nor had the hand of any one touched his besides that of his mother the virgin, when he was as yet a child. His neck was not stiff, nor his carriage lofty or proud; he stooped a little with is head; his complexion was almost of the color of wheat; his countenance neither round nor sharp; but like his mother's, something longish, and pretty much upon the vermilion. Gravity, prudence, meekness, and clemency were painted in his face; in a word, he resembled perfectly his divine mother."—*Nicephorus' Ecclesiastical History*, ii, 43.

Answers to Questions.

CORRIEVRECHAN. (Vol. XIV, p. 120.) Corrievechan, or rather Corrivereckin, was the name of a Danish prince who perished in an intermittent whirlpool in the southern Hebrides; hence the name.

MECCAS OF THE MIND. (p. 120.) The following lines are by Fitz-Greene Halleck, in a poem on *Robert Burns*:

> "*Such graves as his are pilgrim shrines,*
> *Shrines to no code or creed confined—*
> *The Delphian days, the Palestines—*
> *The Meccas of the mind.*"

THE TEAR AND THE SPHERE. (p. 120½.) The author of the verse, as quoted, is Samuel Rogers, in a poem *To a Tear*:

> "*That very law which moulds a tear,*
> *And bids it trickle from its source—*
> *That law preserves the earth a sphere,*
> *And guides the planets in their course.*"

LOVED AND LOST. (p. 120½.) These words in the quotation asked or are found in Tennyson's *In Memoriam*, last verse of chapter xxvii:

> "*I hold it true, whate'er befall,*
> *I feel it, when I sorrow most;*
> *'Tis better to have loved and lost,*
> *Than never to have loved at all.*"

MY KINGDOM. (p. 152½.) "My kingdom for a horse," is found in Shakespeare's *King Richard III*, Act v, Scene 4.

MY MIND. (152½.) There are two versions of "My mind to me a kingdom is":

> "*My mind to me a kingdom is,*
> *Such present joy therein I find,*
> *That it excels all other bliss*
> *That earth affords or grows by kind;*
> *Though much I want which most would have,*
> *Yet still my mind forbids to crave.*"
>
> —EDWARD DYER, 1540–1607.

> "*My mind to me a kingdom is,*
> *Such perfect joy therein I find,*
> *As far exceeds all earthly bliss,*
> *That God and Nature hath assigned.*
> *Though much I want that most would have,*
> *Yet still my mind forbids to crave.*"
>
> —BYRD'S PSALMES, 1588.

HARP OF THOUSAND STRINGS. (p. 120½.) The quotation of "the harp of thousand strings" is from Isaac Watts' "Hymns and Spiritual Songs, Bk. II, Hymn 19:

> *"Our life contains a thousand springs,*
> *And dies, if one be gone;*
> *Strange that a harp of thousand strings*
> *Should keep in tune so long."*

WAS THE ILIAD TRANSLATED BY GLADSTONE? (Vol. XIV, p. 120½.) We are not aware that Gladstone ever translated the *Iliad*, or even an entire book, but only a portion on special subjects, such as "The Shield of Achilles" (XVIII, 468-608), "The Reply of Achilles to the Envoys of Agamemnon," which appeared in the *Contemporary Review* about twenty or more years ago, and probably other portions. John Stuart Blackie, in a note to his "Homeric Dissertations," speaks of "Translations by Lord Littleton and the Right Hon. W. E. Gladstone, London, 1863."

GREAT SOULS. Is there conclusive evidence that those persons who in the course of nature are called ten months' children are any more possessed of intellectual and executive ability, acuteness, force, and the like, than those of the usual period of gestation? G. L.

We will not undertake to answer this question in the way which the questioner expects, perhaps, but will cite him to a page in Higgins' "Anacalypsis" (Vol. I, p. 287, edition of 1878), of which we are reminded. The author there give the names of a dozen or more whom history informs us were either produced by immaculate conception or were ten months' children. We cannot here give room to the details, but will gives the names of some of the personages he describes and further information can be obtained by consulting that volume or the classical dictionaries of Anthon, Lempriere, and other works.

Among those there described are Buddha, Scipio Africanus, Hercules, Arion, Meleager, Pelias, Neleus, Typhon, Augustus, Solomon, Salivahana, and Cyrus—all said to be ten months' children.

"The awe of God is the beginning of wisdom."—*Solomon.*

"The house of life hath many chambers."—*Rosetti.*

"Fohat is the steed, the thought is the rider."

SOLUTIONS OF QUESTIONS IN DIOPHANTINE ANALYSIS. In the solutions of questions in Diophantine Analysis, we frequently obtain a result in a fraction whose denominator is of the form $p^2 - 2$. There in a curious law relating to procuring integral results in such cases, which I have used several years, but have not seen in print, and so do not know that it has been used by any one else. If $\frac{r}{s}$ is of such a value of p as will give an integral result, then $\frac{3r + 4s}{2r + 3s}$ is *another* value of p that gives an integral result, and so on *ad infinitum*.

If the numerator is even, there will be two different series of values of p, the initial term in one being $\frac{2}{1}$, and in the other $\frac{3}{2}$: if the numerator is odd, the series beginning with $\frac{3}{2}$ will give integral results.

JOSIAH H. DRUMMOND, Portland, Me.

LIFE OF JESUS WANTED. I want the Life of Jesus the Christ from his birth to his death. I do not want a theological life. I want his life, as the life of any other person is written. W. J. O

We suppose this correspondent is familiar with the "Life of Chirist" by Fleetwood, by Beecher, by Farrar, by Renan, by Strauss, and several others. But has he read some of the more recently written ones?

"The Jesus of History and the Jesus of Tradition Identified." By George Solomon. New York, 1880. "The Life of Jehoshua, the Prophet of Nazareth." By Franz Hartmann. Boston, 1888. "The Unknown Life of Jesus Christ." By Nicholas Notovich. N. Y., 1894.

WORDS COINED IN BOSTON. Under this title, Mr. C. W. Ernst gave the members of the Bostonian Society, in May last, an account of the original method in which new words arise, and then described a number of representative products formed in Boston. The work *Commonwealth* was born in 1634; the word *coasting*, in the sense of sliding down an inclined plane, was used for the first time by the Court of Assistance when Boston was three years old; the term *lumber* appeared first in the town records in 1663, being employed to designate the embarrassment caused by *lumbering* up the streets with the products of the forests. Here are other words mentioned by Mr. Ernst: Schooner, sleigh, harness, phaeton, carryall, barge, currency, fender, sinking-fund, appreciation, depreciation, caucus (1740), labor-trust, unconstitutionality, gerrymander, warden, unconstitutional, immigrant, and chromo.—*N. Y. Sun.*

Translations of the Iliad.

(CONTINUED FROM PAGE 135.)

THOMAS CLARK.

Sing, O Goddess, the destroying anger of Achilles, son of Peleus, which placed innumerable woes to the Achæans, but prematurely sent many brave souls of heroes to Orcus, and made them preys to dogs, and to all birds of prey; but the will of Jove was being fulfilled; out of what time indeed, first both the son of Atreus, the king of men, and divine Achilles having contended, stood apart.

JOHN F. W. HERSCHEL.

Sing, celestial Muse! the destroying wrath of Achilles,
Peleus' son: which myriad mischiefs heaped on the Grecians,
Many a valiant hero's soul dismissing to Hades;
Flinging their corses abroad for a prey to dogs *and to vultures*,
And to each bird of the air. Thus Jove's high will was accomplished.
Ev'n from that fateful hour when opposed in *angry* contention
Stood forth Atreides, King of men, and god-like Achilles.

A GRADUATE OF THE UNIVERSITY OF OXFORD.

(*See p.* 132, *from 2d London ed. This from 4th London ed.*)

Sing, Goddess, the destructive wrath of Achilles, son of Peleus, which brought myriad disasters upon the Achæans, and sent many gallant souls of heroes to Hades, and made themselves a prey to dogs and all birds *of prey* (for so the counsel of Jove was fulfilled), from the time when, first, Atrides, king of men, and the godlike Achilles, quarrelling with each other, separated.

JOHN OGILBY.

Achilles Peleus Son's destructive Rage.
Great Goddess, sing, which did the Greeks engage
In many Woes, and mighty Hero's Ghosts
Sent down untimely to the Stygian Coasts:
Devouring Vultures on their Bodies prey'd
And greedy Dogs (so was Jove's Will obeyed;)
Because Great Agamemnon fell at odds
With stern Achilles, Off-spring of the Gods.

TRANSLATORS, DATES, ETC.

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BRIDGES, WALTER. Achilles in Scyros. A drama. The scene in on the Island of Scyros, in the gardens of the palace. London, 1892.

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MORRIS, WILLIAM. The Odyssey of Homer done into English verse. Two volumes. London, 1887.

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WOOD, ROBERT. An Essay on the Original Genius and Writings of Homer; with a Comparative View of the Ancient and Present State of the Troade; illustrated with engravings. First edition. Quarto; sheep, pp. 342. London, 1775. Second edition, octavo, sheep, pp. 294, published in Dublin, 1776.

Class Poem, Manchester (N. H.) High School,

JUNE 24, 1896. BY HARRY LOUIS BAILEY.

Ten long years had passed swiftly by since Paris, a Trojan,
Fled from a Grecian City and brought to Troy, as a companion,
Helen, a beautiful woman, and wife of the king, Menelaus.
Ten years, too, had passed since the strife so fierce had begun and
Greek had fought with Trojan around the walls of the city.
Now the great plain was covered, stretching away to the ocean.
Greeks and Trojans were there with allies from far-off countries,
For a mighty conflict was pending, twixt Paris, the son of the ruler,
And Menelaus, the Grecian, for Helen and all her possessions.
Troy, at the backs of the Trojans, reared aloft towers and turrets,
Crowded with gray-haired men, a wise and war-worn assembly,
Who, in their youth, had engaged in many a well-fought battle,
Looked they with blazing eyes on the vast array spread before them.
Far to the rear of the Greeks murmured the waves of the ocean.
Breaking on long, sandy stretches lined with the ships of the Grecians,
Lying upon the broad shore from the reach of the sea's resistless billows.
Back on the shore from the ships stretched the fortified camp of the Grecians,
Builded with rude habitations and with smoke curling lightly toward heaven.
Close by the Greeks themselves stood, their horses and chariots gleaming.
Trojan and Greek now rush forward to gain a view of the heroes,
For out from among the hosts come Hector and Greek Agamemnon,
Pacing the ground in their midst to decide each opponent's right station.
Soon this is finished, and Hector, with head turned back o'er his shoulders,
Shakes in his helmet two pebbles worn smooth by the waves of the ocean.
One of them flies o'er the brim and falls on the ground by his sandal.
Quickly the word goes among them that Paris has won the toss, and
First against Menelaus will hurl his bronze-pointed spear shaft,
As from the throats of the people the prayer rises to heaven,
"Zeus, Olympian ruler, O punish the guilty one." Quickly
A tear fills the heart of the Trojan, for he knows in his bosom,
He only merits this fate who brought these woes on his people.
Slowly he walks to the center, clad in shining bronze armor;
Eager to slay his opponent; there stands Menelaus before him.
Paris, now raising his arm, grasping firmly his spear so keen-pointed,
Launches it swiftly forth before the eyes of the people.
Full on the shield it strikes with a terrible sound that

Sends a thrill of dismay to the heart of many a Grecian;
Saved by his shield, Menelaus stands unharmed, and the weapon
Falls on the ground at his feet, repulsed by the metal and ox-hides.
Poising his lance, Menelaus hurls it swift as an arrow,
Striking with force on the bronze of the shining armor of Paris.
Straight through his shield it pierces, and through the breast-plate it quivers,
But, as a serpent, when wounded, writhes with the pain thus inflicted,
So Alexander twists his lithe body, avoiding the spear point.
Yet this but for an instant, for, drawing his sword, Menelaus
Raised it o'er Alexander, and panting with fierce excitement,
Brought it down with a crash upon the ridge of his helmet.
Paris fell to the ground, and flushed and proud, Menelaus
Seized the crest of the helmet, and struggling for freedom,
Dragged him o'er the rough ground 'till the fastening, strained by the burden,
Broke and set Paris free. Quickly, he rose from the ground, and running
Into his chariot, bounded and was borne away to the city.
Beaten, dishonored, he fled, and the Greek remained the proud victor.

WYCLIF'S NAME—SPELLING. In an article by Prof. W. M. Blackburn, on "Wyclif's Version of the Bible," in *The Antediluvian*, published in Chicago, Ill., it says that Wyclif's prose is more easily read by us than Chaucer's poetry. No spelling reform troubled either of them. The main thing was to express ideas, and not to spell them. Wyclif probably cared little how his own name was spelled, and as it appears in more than twenty different forms, we can take our choice, since there is no rule applicable to it. In his version there is a large use of plain Anglo-Saxon words, as a few samples will show:

"Biholde ye the foulis of the eir, for thei sowen not nether repen, nether gaderen in to bernes; and your Fadir of hevene fedith them" (Matthew vi, 26).

"He is not here; but he is risun: have ye mind how he spake to you whanne he was yet in Golilee, and seide, for it behoveth mannes son to be bitakun into the handes of synful men: and to be crucifyed; and the thridde day to rise agen? And thei bethoughten on his wordis, and thei geden agen fro the grave, and teelden alle these thingis to the ellevene and to alle othere" (Luke xxiv, 6-9.)

Wyclif's name appears as follows: Wiclif, Wiklif, Wiclef, Wicliff, Wicliffe, Wiclyffe, Wicleve, Wickliff, Wickliffe, Wiglif, Wigclif, Wigleph, Wiyclif, Wyclyf, Wycleff, Wyclife, Wycliffe, Wyckcliffe, Wyclyve, Wycclyve.

SAINT-MARTIN, LOUIS CLAUDE. Born at Amboise, in France, January 18, 1743. A mystical writer of great influence. He originally entered the army, but after six years of service retired from an occupation so distasteful, and devoted himself to what was then called *belles-lettres*. He passed much of his time in travelling through Switzerland, Germany, England, and Italy, and for some years fixed himself in total retirement at Lyons. Afterwards he removed to Paris, and, unappalled by the terrors of the Freuch Revolution, continued his theosophical studies throughout that eventful period. He was an ardent disciple of Jacob Boehme, concerning whom an opportune poem has been written (Vol. XIII, p. 260.)

Animated by such high ideas as portrayed, Saint Martin continued to labor at the mystical side of Freemasonry, which had been the work of Martinez Paschalis, and he subsequently thought to improve on the system of his master, adding also views taken from Swedenborgian philosophy. Saint Martin having published a book in 1775, "On Error and Truth; or, Men Recalled to the Universal Principle of Science," the work became exceedingly popular, and passed through five editions between 1775 and 1784. The Rectified Rite of Saint Martin originally consisted of ten degrees, but was afterwards reduced to seven. Personally, Saint Martin was amiable, erudite, and charitable. He made but few enemies during his lengthened career. His system was introduced into Russia, and the Martinist Lodges of Masonry were ever held in high esteem. He adopted certain ideas evidently at variance with the archæological history of Freemasonry; but as a symbolical completion of the design, everything enunciated by him deserves the careful study of the theosophist.

The above account of Saint Martin is found in "The Royal Masonic Cyclopædia," by Kenneth R. H. Mackenzie, IX°, (*Cryptonymus*). Few of his works are extant in English. We have only two, whose title pages are as follows:

Mystical Philosophy and Spirit Manifestations. Selections from the recently published correspondence between Louis Claude de Saint Martin ("*Le Philosophe Inconnu*,"), and Kirchberger, Baron de Liebistorf, (Member of the Grand-Conseil of Berne), during the years 1792-97. Translated and edited by Edward Burton Penny, Topsham, Devon. 12mo.; pp. 392. Cloth. Exeter, 1863.

Man. His True Nature and Destiny. Translated from the French of Louis Claude de Saint Martin ("*Le Philosophe Inconnu.*") By Edward Burton Penny. "*L'homme est le mot de toutes les énigmes.*"—DE L'ESPRIT DES CHOSES. 12mo.; pp. 400. Cloth. London, 1864.

Saint-Martin wrote several other philosophical and theosophical works not as yet translated into English.

SALATHIEL—THE WANDERING JEW. A story of the past, present, and future. By Rev. George Croly. There has appeared from time to time in various parts of the world during the last eighteen centuries, a mysterious individual known as "Salathiel, The Wandering Jew," the one who drove Jesus, while bending beneath the weight of the cross, from his door, for which he was cursed to live forever, to have no place of rest or peace on earth, and in consequence he became a sojourner in all lands, yet a citizen of none; professing the profoundest secrets of opulence, yet generally living in a state of poverty, being conversant with the events of every age, without lineage, or possession, or pursuit on earth; a wanderer and unhappy, bearing the sorrows of centuries on his brow, and crying out at last, while withering in soul with remorse for the guilt of an act of madness:

"I wandered to the deserts of Arabia; I joined a caravan journeying toward the Holy City; it lost its way; hunger and thirst tortured us, and put a brand, as it were, of hot iron upon our lips. My companions fell around me on the burning sand; our beasts of burden sank to rise no more; the simoon blew its poisonous breath over the parched and verdureless earth; the sun's heat dried the blood in my veins. I did not die, but I suffered alive that which killed my fellow-travellers. The elephant trampled me under his feet; the tiger gnawed my flesh with his iron teeth; the anaconda drew his mighty folds around my limbs, but in vain did they mangle me; a voice from above cried: 'Live, Salathiel, live! Pursue thy endless journey. On, on, forever!' My bones cracked, my flesh quivered, but the blessing of death was withheld from me; I cannot die; I cannot die; will there ever be any rest for me? Jesus of Nazareth, pardon! pardon! have mercy on me! At that moment a strain of heavenly music came down, as it were from the skies; the air was perfumed with the fragrance of unseen flowers; a stillness as of death followed the harmonious sounds, and a feeling of joy unfelt before came over my senses. I was told to close my eye and sleep."

He obeyed. It was the sleep of death. The Wandering Jew was called home.

"So many years it takes to form a man,
So many more it takes to form a woman;
So many months it takes to form a child;
So many centuries, until mankind is physically perfect;
So many centuries, before the Soul gets admittance in the brain;
So many centuries, before the Soul can receive the alphabet;
So many thousand years, before it makes its circle round the globe;
So many thousand years, to grow Genius and Columbia;
So many thousand years, to write a history;
So many thousand years, until the final battle." — G. VOGELSANG.

VEDANTA PHILOSOPHY. In answer to "S. P. H.," we will say that the Vedanta Philosophy has had an ezponent in America for the past three years or more in the person of Swami Vivekânanda of New York, who was sent by his friends and co-religionists to present their belief at the Congress of Religions that was held in connection with the World's Exposition at Chicago. Besides his efforts there, which have been published in the volumes of that Congress, he has taught publicly and privately, in person and by correspondence, audiences, classes, and single persons, the exoteric and esoteric phases of the Vedanta Philosophy. The latest published expositions by him were several addresses and lectures given in New York and Brooklyn the present year, published in pamphlet form, New York, as follows :

The Ideal of a Universal Religion, January 12, 1896.
The Cosmos ; two lectures, January 19 and 26, 1896.
Bakti Yoga. Devotion. February 9, 1896.
The Atman. The Self. Brooklyn, February 16, 1896.
The Real and the Apparent Man, February 23, 1896.
Karma Yoga. Science of Work. Eight informal lectures.
The Vedanta Philosophy; an address before the Graduate Philosophical Society of Harvard College, March 25, 1896.

EARLY AMERICAN BIBLE. The first edition of the Bible printed in America is the version made by Rev. John Eliot (1604–1690) into the Indian tongue. It is a work of great labor, and is said to have been all written by a single pen. It was printed at Cambridge, Mass., in 1663, and is now a literary curiosity commanding a remarkable price. The title, in part, is "Up Biblum God," and some of the words in it are very long and dissonant. Here is one of 32 letters, which simply signifies "our question" :

"Num-mat-che kod-tan-tam-oon-gan-un-no-nash."

"*He finds not gold who will not stoop to seek ;*
He is not strong who is not first made weak ;
He is not good who would not better be ;
He never sees who never longs to see.

He shall have water who is sore athirst ;
He shall have love who loves not self the first ;
He shall have life who would for others live ;
He shall have all who freely all would give."

—JOHN NICHOLSON.

" THE SOUL, IMMORTAL, AS ITS SIRE, SHALL NEVER DIE." (Vol. XIV, p. 152½.) This quotation is found in a hymn entitled *The Grave*, by James Montgomery. It is printed in "The Rhetorical Reader" (p. 259), a work by Ebenezer Porter. New York, 1852.

" *The sun is but a spark of fire, a transient meteor in the sky ;*
The soul, immortal as its Sire, shall never die."

" MANY ARE CALLED, BUT FEW CHOSEN," (MATT. XX, 16; XXII, 14). Plato puts it : " Many rod-bearers there are, but few Baccthi (candidates." That is to say, there are many candidates, but few reach to real Initiation. Clement of Alexandria, in his work entitled *Stromateis* (" Miscellanies "), compares this saying of Plato with that form credited to Jesus.

STORIES OF THE SU ERNATURAL AND THE WEIRD. (Vol. XIV, p. 184.) In answer to the inquiry of " GREY MALCOLM " for stories on the supernatural and the weird, I would suggest the following :

1. " The House and the Brain " — Bulwer. 2. " Dr. Jekyll and Mr. Hyde " — Stevenson. 3. " Signal Man " — Charles Dickens. 4. " My Aunt Margaret's Mirror " — Sir Walter Scott. 5. " The Tapestried Chamber " — Sir Walter Scott. 6. " Wandering Willie's Tale " — Sir Walter Scott. 7. " Chinese Ghost Stories " — (forgot the name of the translator.

The following books may also be added to the short stories above mentioned :

1. " A Strange Story " — Bulwer. 2. " Zanoni " — Bulwer. 3. " Archibald Malmaion " — Julian Hawthorne. 4. "Asdath " — Marie Corelli. 5. " A romance of two worlds " — Marie Corelli.

" The house of the brain " and " A Strange Story " by Bulwer, are very powerful, while " Archibald Malmaison," by Hawthorne is very fine In answer to this correspondont's inquiry for works setting forth the probable nature of the future life, I would refer to *Borderland*, for January, 1896; also Allen Kardac's " Spiritism."

H. R. EVANS.

" One is born a Pagan, another a Jew, a third a Mussulman. The true Philosopher sees in each a fellow seeking after God."—*J. Estlin Carpenter, of Oxford, at Parliament of Religions*, 1893.

" To me the meanest flower that blows can give thouohts that do often lie too deep for tears."—*Wordsworth.*

THE FUTURE LIFE. (Vol. XIV, p. 184.) In reply to Grey Malcolm I will give the following: Some years ago I was very successful in working out this problem, so far as to satisfy my own mind, by means of magnetic and mesmeric experiments, which I carefully embodied in three large MS. volumes, in the form of a Diary, which, at one time, I had a notion of printing. I made my notes in three forms: (1) After placing my patient in a state of trance I carefully minuted the exact time, and any notable act, or uttered words; (2) after restoration to the natural body state I took the Medium's Relation; (3) then, if I found the least thing unexplained in my first series, I put questions, and always had satisfactory replies. I proved to my own satisfaction, though previously a skeptic: (1) That we have what is generally denominated a spirit; (2) that this duplicate and invisible body may vacate the natural body; and (3) that the latter may be possessed, or filled, during such vacation, by the soul of another.

The doctrine which I thus acquired was pretty much that of the present Theosophical Society, though it had not then been established, to the extent of *conditional* immortality and reincarnation. It would bear out, further, their teachings as to the afterlife of Orientals under their discipline. But with regard to the Western supermundane planes, the views thus taught, were: That existence continued a state of active life and improvement, somewhat similar to an earth life where all were on the same level, except as to spiritual advancement and hierarchies, like being with like, and the bodily shapes entrammelled by our slow methods of locomotion. That the residents of the several supermundane planes have bodily shapes like our own, but varying in density or appearance; as (1) dark or having an opacity; (2) bright, or even luminous, which appertains to a second death; (3) entities which could not be seen by my errant Medium, but said to be visible to other spirit entities. In other words we have the Astral, Manasic, and Bodistic bodies of the Theosophist's School.

Of course in such experiments we must allow for this: That all occurrences present themselves in a different aspect to spectators; but allowing for this variation in written accounts, such works as those of A. J. Davis in America, Cahaganet in France, etc., may be read with profit. Since the Theosophical Society was established I have read most of their books, and see no reason to alter the views I thus ac-

quired, which confirm the truths of Theosophy as applicable to the state of disciplined Orientals; and into which a Western attached to the system might be reborn.

West Didsbury, Manchester, Eng. JOHN YARREK.

Ecclesiastes XII—Masonic Interpretation.

"1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them:

2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:

5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire fail: because man goeth to his long home, and the mourners go about the streets:

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

A general idea of these beautiful figures, in a sentence, as presented in these pages, is as follows:

The days of youth. The period of bright and glorious prospects.

To remember the Creator in the period specified. Is a sure preventive of future regrets upon reviewing life's history.

The evil days. The time when we discover the sham of the world's pleasures and the realities of eternity.

The sun and light darkened. The darkening of these natural lights signify the diminishing of human joy and the advancing of the season of adversity.

The clouds return after the rain. The trials of old age closely follow in the trail of each other.

The keepers of the house. The arms, whose chief purpose is that of defense.

The strong men. These are the legs, those firm, able columns that support the structure of the body.

The grinders. They are the teeth, which, in old age, are usually few.

Those that look out of the windows. These correspond with the eyes, those sentinels that keep watch in the lofty tower.

The doors shut in the streets. The description answers to the ears, as a double organ is specified: the path of sound is obstructed.

The sound of the grinding is low. The ear fails to catch the most familiar sounds.

Rise at the voice of the bird. An allusion to the inability of the aged to sleep soundly. They rise at the dawn with the bird.

The daughters of music. The failure of those organs that produce music and have the capacity to enjoy it.

Afraid of that which is high, and fears in the way. This refers to the difficulty of things outside of himself, and the timidity of his own nature.

The almond tree shall flourish. Old age, with its silvery hair, is represented.

The grasshopper a burden. This constitutes the lightest article of food; it becomes too strong for the digestive powers of the aged.

The desire shall fail. The desire for all the pleasures of life naturally fails, as the result of his physical condition.

The long home. It means the duration of the future life.

The mourners in the streets. These were hired for the occasion to weep for the dead, both to express and excite real mourning.

The silver cord loosed. It is evidently that which connects the human and the spiritual life. The spinal cord. The center of the cord is traversed by a slender canal connecting with the ventricles of the brain.

The golden bowl broken. This answers to the brain, the organ of the noblest function of man.

The pitcher. The veins.

The fountain. The right ventricle of the heart.

The wheel. The great artery.

The cistern. The left ventricle of the heart.

The body and spirit. The former dissolves into its first principles, and the soul, that beam of light, is removed to the world of spirits. — *Ancient Emblems of Beauty.*

Days of Worship. The following days of the week are set apart for public worship in different nations at the present time: Sunday by the Christians; Monday by the Grecians; Tuesday by the Persians; Wednesday by the Assyrians; Thursday by the Egyptians; Friday by the Turks; and Saturday by the Jews.

QUESTIONS.

1. Where are the regions of *San Ton Hoë*, as mentioned in the following quotation taken from the "Œconomy of Human Life," Section VIII, on Temperance:

"Her name is Health; she is the daughter of Exercise, who begot her upon Temperance. Their sons inhabit the mountains that stretch over the northern regions of San Ton Hoë." SAMUEL.

2. "The phenomena of the tides, which an ancient philosopher designated in dispair *the tomb of human curiosity*, were connected by Laplace with an analytical theory in which the physical conditions of the question figure for the first time."—*Arago's Eulogy on Laplace.*

What is the explanation of the phrase "the tomb of human curiosity, and what ancient philosopher made the remark? SEDIR.

3. Lesley's work, "Man's Origin and Destiny" (p. 237), says: "The old Assyrian scribes wrote the letter A thus, ⊓⊓, with three upright strokes and a fourth stroke laid across *on top*; and the Armenian scribes, many centuries afterwards, saw fit to reverse the letter A thus, ⊔⊔, that is, three upright strokes and a fourth laid *underneath*; they certainly had some dogmatic reason for doing so. And the Marcosian legend of the little Jesus tells us what that was. Said the little master: 'To teach us that the beginning of all things is one essence in three persons.' But why would not the stroke, when drawn *above*, do as well as when drawn *below*?"

In what work is the Marcosian legend of Jesus found? I desire to learn more of this doctrine of Jesus. ATLANTA.

4. "Theosophical Glossary," by H. P. Blavatsky, p. 146, says Paul refers to St. John as *Hydranos*, the the Baptist. The Christian Church took this right from the ritualism of the Eleusinian and other Mysteries. Hydranos, literally, the 'Baptist.' A name of the ancient Hierophant of the Mysteries who made the candidate pass through the 'trial by water,' wherein he was plunged thrice. This was his baptism by the Holy Ghost which moves on the waters of space." Where does Paul speak of John the Baptist as *Paulos Hydranos?* Give reference to his writings, canonical or uncanonical.

AQUARIUS.

5. Give a free translation of the following Latin epigram, found in Philol. Mus., Vol. I, p. 691:

"Sex horas sommo, totidem dis legibus æquis
Quatuor orabis, des equlisque duas,
Quod superest, sacris ultro largire Camœnis." X.

THE LAW OF GRAVITATION.

BY EVAN MC LENNAN.

The great majority of scientific writers and teachers commonly refer to the "time-honored and universally-accepted law of gravitation" as if they were quite unaware that that law leaves many very serious difficulties still unsurmounted, and that, even among men of science themselves, it is by no means so universally accepted as it once was. While it would be absurd to hold that this law is universally inapplicable, it seems equally absurd to hold that it universally applies to all phenomena which it is held to govern. So that though the many triumphs of mathematical science deduced from the law be freely admitted, still it cannot be denied that, in the words of Samuel Laing, "The universe contains many forms of motion and many manifestations of energy, which cannot be explained by the laws of gravity. For instance, the runaway stars, the world of meteorites, the proper motions of molecules and atoms, and the requisite duration of solar heat to account for the undoubted facts of geology."

What is gravity? We are accustomed to speak of it as the one well-known and established fact of the universe; and yet of its real essence and mode of operation we know absolutely nothing. Nay, worse! its nature appears to be so inscrutable to us, so far, that our accepted views and theories regarding it are either essentially self-contradictory, or are directly contradictory of the well-known and fundamental principles of physics. And, still worse! the blinding influence of prestige has so far prevented the great army of teachers and students of the subject from perceiving these vital and almost glaringly apparent contradictions.

What, then, is gravity? How does one mass of matter act upon another mass without connection and apparently without requiring time for the transmission of the impulse, however great the distance at which it acts? Is it a pushing or a pulling force? How is it so wonderfully radiated out in all directions into empty space, where it meets with no reciprocally attracting body? And, still more wonderful, why do we violate the law of the conservation of energy in its favor by postulating its infinite generation and manifestation, both in time and in space, by the merest particle of matter absolutely independent of any other external cause or condition? Would any person of intelligence claim that a material particle would, independently of any external cause, forever continue to generate any other form of energy, such as heat or light? And, if not, why do we make the sole exception in favor of the energy of gravity? As all the known physi-

cal properties of the material particle continually remain unchanged, does it really create this infinite supply of force out of nothing?

But let us pass from the innate nature of the mechanism of gravity to its application to gross matter in the visible universe. Professor Newcomb has shown by mathematical calculation that the gravitation of the whole universe, assuming it to contain 100,000,000 of stars, each five times larger than our Sun, would scarcely account for the one sixty-fourth of the velocity of 200 miles per second actually possessed by the star 1830 Groombridge. And yet the star Arcturus, whose volume is eleven times that of our sun, is said to move with a velocity of even 400 miles per second.

Passing again from these and many similar objections to the law of gravitation to be met with in almost every nook and corner of the nebular hypothesis, let us come down to a more familiar instance and inquire into the operation of that law in the case of the oceanic tides upon our own world. According to the law of gravitation, the Moon is the chief tide-producer; and yet, with strange perverseness, when the actions of the Sun and Moon are separated from each other, as upon the comparatively small surfaces covered by large lakes and inland seas, where the action of one of the bodies, owing to their periodical angular distances apart, is locked out by the surrounding land, we find that the tide corresponding to the Sun is much greater than that corresponding to the Moon. At Green Bay on Lake Michigan, for example, the scarcely appreciable lake tide is accumulated and magnified by the funnel-shaped waters of the bay, much as the oceanic tide is in the Bay of Fundy. The result is that *each morning and each evening regularly at about 7 o'clock*, there is a tide varying from five to eight inches in height, the two low waters occurring exactly intermediately, or between 11 and 2.30 o'clock. (See the *Milwaukee Sentinel* of August 17, 1892.) Now these tides cannot possibly be caused by the Moon, because they do not conform to the Moon's movement at all, but on the contrary exactly to the movement of the Sun. In fact the tide which actually does follow the Moon's movement is so much smaller than the other as to be barely noticeable; although, according to the law of gravitation, it ought to be about two and a half times greater than that of the Sun.

Again, regarding the tides of the Mediterranean Sea, in a paper read before the Paris Academy of Sciences, August 8, 1887, by M. Héraud of the hydrographic survey, we find — "These tides appear to be the most important and regular in the whole Mediterranean Basin. . . . . They continually increase in magnitude as far as Gabes, where they acquire a maximum of 2 metres at the mean spring tides. . . . . *The tidal wave appears to come from the east, the mean period being apparently about 24 hours.* All the observed circumstances would seem to show that *the relation of the lunar to the solar tide is less than that of the absolute actions of the Sun and Moon.*" (*Nature, xxxvi, 383.*)

And in the same connection — "The relative part played by the Sun and Moon, as deduced from gravitational formulæ, does not quite agree with the observed phenomena of the daily tides. It is believed by many that the ordinary lunar tide, affecting mainly the oceanic envelope, is complicated by the presence of a terrene tide largely influenced by the Sun, and that the earth does, to an appreciable extent, yield twice in the twenty-four hours to the deforming force of solar gravitation." (*Nature, xlvii, 30.*) And still again, at the port of Kinngehow in Hainau — "It appears certain that there are two tidal waves a day." (*Nature, xlvi, 63.*) Here, then, we have the law of gravitation directly contradicted by actual observation; for it seems utterly absurd to suppose that, if the Moon is more than twice as powerful as a tide-producer as the Sun, the principal tidal wave would not follow the meridianal movement of the former rather than that of the latter; and more especially so in the case of large isolated bodies of water, where the contrary is actually observed to take place.

But the grandest scientific miracle yet remains to be considered. According to the present tidal theory, the tidal wave originates upon the Earth's surface because the Moon pulls the water on the nearest surface of the Earth more than it does the Earth's center, for the reason that that surface is nearer the Moon than the latter point. The excess of the Moon's attraction upon the nearest surface, over that at the center of the Earth, constitutes, therefore, the tide-raising force, which pulls the movable water away from the Earth's center, and thus raises the tide. Now this tide-raising excess of the Moon's attraction is readily calculable. In fact, its amount has long ago been ascertained by Newton to be somewhat less than the one twelve-millionth part of the Earth's own attraction holding its surface waters to its center. (Sir John Herschel. *Outlines of Astronomy*, p. 528, Note.) In other words, then, the present theory of gravitation requires us to believe that one unit of force pulling the waters of the Earth towards the Moon actually raises these waters several feet in direct opposition to the twelve million equal units of force pulling the waters in the opposite direction, or towards the Earth's center! It surely cannot be denied that the two forces are in direct opposition, because the Moon, the Earth's surface and the Earth's center are supposed to be in a straight line; and in fact it is only in this situation that the Moon's maximum tide-raising force applies. For when the lines of action of the two forces become more and more inclined to each other, by the passage of the Earth's surface out of the straight line, the Moon's tide-raising force becomes smaller and smaller, until, when the two forces would act at right angles to each other, the tide-raising force would entirely disappear. The law, therefore, leaves us no alternative but to believe that, in this tidal tug of war, one unit of force pulling in one direction actually outpulls twelve million equal

units of force pulling in the opposite direction! And yet the Newtons and Herschels, the Taits and Kelvins of physical science not only implicitly accept this absurdity as a fact, but actually make it the basis of profound astronomical calculations! What a commentary upon our boasted intellectual attainments!

I might go still further and show that, according to the generally accepted views of the condition of the Earth's interior, no oceanic tide could exist at all. For, if the Earth's interior is in a molten state, tides would originate there just as in the surface waters; and the bottom of the sea being thus elevated by the internal tide just to the same extent practically that the surface of the sea is similarly elevated, no oceanic tide whatever would be perceptible.

I need not here dwell on these objections to the alleged law of gravitation more in detail, as they are already fully discussed, together with many other important matters bearing upon this subject, in my recently published work, "Cosmical Evolution." But, even from these few briefly presented objections, does it not really seem as if our great scientific and philosophical thinkers are actually down among the hobby-riders of politics, religion, and even of fashion, and, with the gravest dignity and confidence, imperturbably riding a pet theory as absurd and crazy as can be found among them all?

Brooklyn, Iowa.

TOHU VE BOHU. The Hebrew words in Genesis are *tohu ve bohu*. Pagnius translates them, "desert and emptiness;" the Latin Vulgate, "empty and void;" the Septuagint, "invisible and incomposed;" the Syriac," "desert and uncultivated;" the Samaritan the same as the Vulgate; in the Arabic it is, "covered with abysses." In these explanations there is very little difference, for they express the first state of the earth, without animals, vegetables, or any green herb; in a word, empty and void of all things.

MAGH. The word *magh* signifies a wise or learned man. The Magians were the learned and sacerdotal class among the ancient Persians, corresponding to the Brahmans of Hindostan, the Chaldæans of Babylonia, the Levites of Palestine and the Priests of Egypt. Learning was regarded by the illiterate as endowing its possessors with extraordinary powers; and so, in process of time, *magic*, or the learning of the magians, was regarded as pertaining to wicked and demoniacal agencies. Yet the prophet Daniel, and, if tradition speaks truly, King Solomon, were proficients in their lore; and several of their number repaired to Bethlehem to adore Jesus.

"All creations are one-fourth of Him; three-fourths of Him eternal life in heaven."—*Om Tat Sat.*

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The Pericosmic Theory of Physical Existence and its Sequel, Preliminary to Cosmology and Philosophy Proper. By George Stearns. 8vo. pp. 338. 1888. cloth. "Common sense and Reason are the exclusive means of finite intelligence." Its philosophy is logically and mathematically expressed, and presented systematically, so as to be comprehended by the reader. Sent postpaid by mail for 75 cents.

The Blazing Star, with an appendix of 84 pages treating on the Jewish Kabbala. Also a monograph on the Philosophy of Herbert Spencer, one on New England Transcendentalism. Cloth; one volume. By Col. William B. Greene. Boston, 1872. Scarce. $1.50

Christ, the Spirit; being an Attempt to State the Primitive View of Christianity. "It is the Spirit that quickeneth: the Flesh profiteth nothing" (John vi, 23). "The Letter killeth, but the Spirit giveth life" (II Cor. viii, 6). [By E. A. Hitchcock.] Author of "Remarks on Alchemy and the Alchemists," and "Swedenborg a Hermetic Philosopher." Cloth; pp. 376. St. Louis, Mo., 1860. By mail, $1.00.

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NOTES AND QUERIES

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"The golden gates is morning star to the full round of truth."—TENNYSON.

Vol. XIV. OCTOBER, 1896. No. 10.

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Any one who has read Mr. Sinnett's former works should not fail to procure and read this work carefully. A person will stop and consider well each paragraph, and then continue. Every word means something in the context, and will awaken the inner man and illuminate the thoughts. Mr. Sinnett was one the pioneers in bringing to light many of the Theosophic truths which now enlighten the world.

The following papers have been read by Mr. Sinnett before the London Lodge: The Theosophical Movement, The Higher Self, On Mesmerism, Buddha's Teaching, The Relation of the Lower and Higher Self, Karma in the Animal Kingdom, Freewill and Necessity regarded in the light of Reincarnation and Karma, The Human Aura, The Pyramids and Stonehenge, Modern Spiritualism, The Path of Initiation, and The System to which We Belong.

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NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"The goal is to manifest the divinity within." — SWAMI VIVEKANANDA.

VOL. XIV. OCTOBER, 1896. No. 10.

Calendar of Improved Order of Red Men.

A minute is	a Breath	A year,	a Great Sun
An hour,	a Run	Morning,	the Rising of the Sun
A day,	a Sun	Evening,	the Setting of the Sun
A night,	a Sleep	Mid-day,	the High Sun
A week,	Seven Suns	Mid-night,	the Low Sun
Sunday,	the first Sun	Our friends outside,	Pale Faces
Monday,	the second Sun	Treasury Belt,	the Wampum Belt
Tuesday,	the third Sun	Place of Meeting,	the Wigwam
Wednesday,	the fourth Sun	Organizing a Meeting,	Kindling a Council Fire
Thursday,	the fifth Sun	A Meeting,	a Council
Friday,	the sixth Sun	Closing a Meeting,	Quenching the Council Fire
Saturday,	the seventh Sun	Subordinate Branch,	a Tribe
A month,	a Moon	Head of the Order, in a State,	a Great Council
January,	the Cold Moon	One's usual business,	Following the Hunt
February,	the Snow Moon	Wronging a person,	Crossing his Path
March,	the Worm Moon	Money,	Wampum
April,	the Plant Moon	One dollar,	a Fathom of Wampum
May,	the Flower Moon	Ten cents,	a Foot of Wampum
June,	the Hot Moon	One cent,	an Inch of Wampum
July,	the Buck Moon		
August,	the Sturgeon Moon		
September,	the Corn Moon		
October,	the Traveling Moon		
November,	the Beaver Moon		
December,	the Hunting Moon		

THERAPEUTIC PROPERTIES. Certain articles of food are known to possess specific therapeutic properties ; ripe fruit especially is more efficient as a blood purifier than all the so-called patent medicines.

Apples, sweet or sour, are an excellent remedy for constipation; so also are figs or other dried fruit.

Beets are useful in coughs and bronchial diseases.

Carrots are said to be beneficial in asthma.

Celery is a noted remedy for nervousness, and is also recommended for rheumatism.

Cranberries are much used for erysipelas, being eaten or applied in the form of a poultice.

Lettuce is largely used as a remedy for insomnia ; so are hop pillows.

Oatmeal is better than fish, as a brain and nerve food.

Onions are used for neurasthenia and for colds and catarrhal affections. Applied as a poultice for absorbing poisons, they are excellent.

Pawpaws are equal, if not superior, to pepsin, for dyspepsia, being sometimes called vegetable pepsin.

Peanuts are said to be a sure cure for dyspepsia, and are also useful in diabetes.

Spinach is a good remedy for gravel.

Tomatoes are well known as an excellent medicinal food for torpid liver.

Turnips, boiled, mashed and applied hot, as a poultice, have been known to give instant relief in pneumonia, and turn the tide towards recovery in desperate cases of this dangerous disease, where other means had failed.

Watermelon has been successfully used for epilepsy, using it as an exclusive diet for one week.

Whortleberries are a superior kidney tonic.

NAMES OF THE APOSTLES. " And afterward they returned to Urishlem from the mount which is called the place of Olives, which is over against Urishlem, and distant from her as seven stadias. And after they had entered, they ascended to that upper room in which were Petros, and Juhanon, and Jakub, and Andros, and Philipos, and Thoma, and Mathi, and Bar Tolmai, and Jakub bar Halphai, and Shemun the Zealous, and Jihuda bar Jakub. These altogther persevered in prayer with one soul, with the women, and with Mariam the mother of Jeshu, and with his brethren."—*Acts* i, 12-14.

The above is from the " Apostolical Acts, from the Peschito, or Ancient Syriac," translated by J. W. Etheridge, A. M., London, 1849.

" Many Masons ascend the ladder of the grades without receiving the revelation of the mysteries."—*Dom. Benoit.*

RULES OF THE SUFIS. The following rules have been laid down by the Sûfîs for the conduct of the disciple when in the presence of his teachers :

1. Hear, attend, but speak little.

2. Never answer a question not addressed to you, but if asked, answer promptly and concisely, and never feel ashamed to say, "I don't know."

3. Do not dispute for disputation's sake.

4. Never boast before your elders.

5. Never seek the highest place, nor ever accept it if it be offered to you.

6. Do not be over ceremonious, for this will compel your elders to act in the same manner towards you, and thereby give them needless annoyance.

7. Observe in all cases the etiquette appropriate to the time place, and persons present.

8. In indifferent matters, that is, matters involving no breach of duty by their omission or commission, conform to the practice and wishes of those with whom you are associating.

9. Do not make a practice of anything which is not either a duty or calculated to increase the comfort of your associates; otherwise it will become an idol to you; and it is incumbent on every one to break his idols and renounce his habits.—*Lucifer*, July, 1896.

WISDOM OF SOLOMON. The following quoted lines are credited to an author named Du Bartas. Can any reader give any information of the author or the work from which it is extracted ?

"He knows,
Whether the heaven's sweet sweating kisse appear
To be pearl's parent, it the oysters pheer,
And whether dusk, it makes them dim withal,
Cleer breeds the cleer, and stormy brings the pale ;
Whether from sea the amber-greece be sent,
Or be some fishes pleasant excrement ;
He knows why the earth's immovable and round,
The lees of nature, the center of the mound ;
He knows her measure ; and he knows beside
How coloquintida (duely apply'd) is
Within the darkness of the conduit pipes,
Among the winding of our inward tripes,
Can so discreetly the white humour take." O.

MASONIC DATES. Ancient Craft Masons commence their era with the creation of the world, calling it Ano Lucis (A. L.) "In the Year of Light."

Royal Arch Masons date from the year the second temple was commenced by Zerubbabel, Anno Inventionis (A. Inv.), "In the Year of the Discovery."

Royal and Select Masters date from the year in which the Temple of Solomon was completed, Anno Depositionis (A. Dep.), "In the Year of the Deposit."

Knights Templar commence their era with the organization of their order, Anno Ordinis (A. O.), "In the Year of the Order."

Order of High Priesthood date from the year of the blessing of Abraham by the High Priest Melchisedec, Anno Benefacio (A. Ben'o.), "In the Year of the Blessing."

The Scottish Rite Masons also begin their era from the date of the creation, but use the Jewish chronology, and have also adopted the Hebrew months.

Rules for Masonic Dates. Ancient Craft, add 4,000 years to the common time. Thus, 1896 and 4000, 5896.

Royal Arch, add 530 years to the vulgar era. Thus, 1896 and 530, 2426.

Royal and Select Masters, add 1000 to the common time. Thus, 1896 and 1000, 2896.

Knights Templar, from the Christian era take 1118. Thus, 1118 from 1896, 778.

Order of the High Priesthood, add to the Christian era 1911, the year of the blessing, B. C. Thus, 1896 and 1911, 3807.

"THE SWORD OF MOSES" is the name of an ancient book of Magic. It has been translated from an unique manuscript, with introduction, translation, an index of mystical names, and a facsimile of the manuscript. By M. Gaster, Ph.D. Published for the first time. London, 1896. (Reprinted from the Royal Asiatic Society's Journal.)

The book commences with the words, "For angels are appointed to the Sword." The title of the book seems to be derived from the last words spoken by Moses before his death. He concludes his blessings of the children of Israel with these words:

"Who *is* like unto thee, O people saved by the Lord, the shield of thy help, and who *is* the sword of thy excellency," or "thy excellent sword." — *Deuteronomy* xxxiii, 29.

The prolegomena of the work discusses the Tetragrammaton, the Shem-Hamphorash, the names of the angels—derivation and purport, and other things relating to angelology. Then the translation follows, with an appendix containing the Hebrew text of the "Sword."

LEGEND OF SETH AND ADAM. Sir John Mandeville, in his work, "Voiage and Travaile," p. 13, gives the following legend of Seth and Adam, united with the promise of redemption by the cross of Christ:

"The Cristene men, that dwelen beyond the see, in Grece, seyn that the tree of the crosse, that we callen cypresse, was that tree that Adam ete the apulle of; and that finde thei written. And thei seyn also, that here Scripture seyth, that Adam was seek, and seyd to his sone Sethe, that he sholde go to the anugelle that kept Paradys, that he wolde senden hym oyle of mercy, for to anoynte his membres with, that he might haue hele. And Seth wente. But the aungelle wolde not late him come in; but seyd to him, that he mighte not have the oyle of mercy. But he toke him thre greynes of the same tree that his fadre eet the apulle offe, and bad him, als sone as his fadre was ded, that he scholde putte theise three greynes undre his tonge, and gave him so, and he dide. And of theise three greynes sprong a tree, as the aungelle seyde that it scholde, and bere a fruyt, throghe the whiche fruyt Adam scholde be saved. And when Sethe came agen, he fonde his fadre nere ded. And when he was ded, he did with the greynes as the aungelle bad him; of the whiche sprongen three trees, of the whiche the crosse was made, that bare gode fruyt and blessed oure Lorde Jesu Crist; throghe whom Adam and all that comen of him scholde be saved, and delyvered from drede of dethe withouten ende, but it be there own defaute."

ENOCH, A TAILOR. The Book of Ibn-nephi has the following verse: "And God appointed him a prophet, and caused to descend to him thirty books; and he inherited the books of Seth, and the Ark of Adam. He lived by dint of his own labor, *and was a tailor*." — *Oriental Antiquities*, p. 277.

MASONIC MNEMONICS. Oliver's "Historical Landmarks," II, 468.

M. M. PASS.

"The Smitten Son *shall* bring back our possession."

F. C. PASS. E. A. P.

"He *shall* establish *it* in the Lord, *in* plenty, and *in* strength."

"A man is not without honor, except in his own country."—*Jesus.*

"The evil that men do lives after them, the good is oft interred with their bones."—*Shakespeare.* ("Julius Cæsar," Act iii, scene 2.)

"Genesis Xth is exoterically *genealogical, but* esoterically *geographical.*"
—GODFREY HIGGINS.

"Speech is silvern; silence is golden."

"THE GRETE LORDES AND MASONNS." The Masons who built the magnificent edifices which adorned the eastern hemisphere in the middle ages, it would appear, were governed by "ordynances" made and promulgated by "Grete Lordes and Masonns." A manuscript in the British Museum (Bib. Reg. 17 A. I. ff. 32) records in metre fifteen points of discipline to which the fraternity were subjected under pain of expulsion :

Suche ordynance at the semblé was laid
Of grete lordes and Magsters byforesayed,
For thylke that ben unburden y-soysse
Ageynus the ordyannce that theye ysse
Of these artyculus, that were y-mened there,
Of grete lordes and Masonns al y-fere.
And gef they ben y-preved opunly
Byfore that semblé, by an by,
And for here gultes no mendys wol make,
Thene most they nede the Craft forsake,
And no Masouns' Craft they schul refuse,
And swere hyt never more for to use.

THE PERFECT ACROSTIC. S. L. MacGregor Mathers says the most perfect double acrostic is the following, found inclosed in the second pentacle of Saturn :

S A T O R
A R E P O
T E N E T
O P E R A
R O T A S

It is repeatedly mentioned in the records of mediæval magic ; and, save to a very few, it derivation from the second pentacle of Saturn has been unknown. It will be seen at a glance that it is a square of five, giving 25 letters, which added to unity gives 26, the numerical of I H V H. The Hebrew versicle which surrounds it in the engraving of the pentacle, is taken from Psalm lxxii, 8 : "His dominion shall be also from one sea to the other, and from the flood to the world's end." This passage consists also of exactly 25 letters in the Hebrew, and its total numerical (considering the final letters with increased numbers) added to that of the Name ELOHIM, is exactly equal to the total numerical value of the 25 letters in the square. — *Key of Solomon the King.* (*Clavicula Salomonis*) London, 1889.

NICHOLAS BIDDLE ON ROBERT BOGLE. The poem that "E. H. W." inquires for is entitled "Ode to Bogle." It was written by Nicholas Biddle, and privately printed in Philadelphia in 1865. The poem is dated July 16, 1829, and comprises eight octavo pages. The title-page has the following brief account of Bogle:

"Robert Bogle was a well-known character in his day, and resided in 'Eighth near Sansom' Street, in the city of Philadelphia. He united the vocations of public waiter and undertaker, frequently officiating at a funeral in the afternoon and at a party on the evening of the same day, presenting on all occasions the same gravity of demeanor. The term 'colorless colored man' was especially descriptive of Bogle, as he was a very light mulatto. The 'fantastic toe' was an allusion to his occasional indulgence, towards the end of an entertainment, in some of the liquids which he so decorously dispensed to the guests."

The Under Dog in the Fight.

BY DAVID BARKER.

I know that the world — that the great big world —
From the peasant up to the king,
Has a different tale from the tale I tell,
And a different song to sing.

But for me, and I care not a single fig
If they say I am wrong or am right,
I shall always go in for the weaker dog,
For the under dog in the fight.

I know that the world — the great big world —
Will never a moment stop
To see which dog may be in the fault,
But will shout for the dog on top.

But for me — I never shall pause to ask
Which dog may be in the right —
For my heart will beat, while it beats at all,
For the under dog in the fight.

Perchance what I've said, I had better not said,
Or, 'twere better I had said it incog,
But with heart and with glass filled chock to the brim,
Here is luck to the bottom dog.

The Sixth Sense in Hyperphysical Researches.

From " L'Almanach du Magiste." Paris, 1896–1897.

BY SÉDIR, DOCTOR EN KABBALE.

(Translated for " Notes and Queries " by Mrs. C. K. Achard.)

In the study of modern occultism all the perceptive activities of the astral body of our astral race have been united under the name of the sixth sense; these are clairvoyance, clairaudience, psychometry, the faculty of distinguishing spiritual atoms and of discerning spiritual savors.[1] In this frame-work can be grouped all phenomena of telepathy which are actually studied by psycho-physiologists, those due to exteriorisation of the sensibility and to other little known physical agents, such as light.

In the order or way of sensibility, the astral body, or better still the sense which it possesses, can be called upon to perceive either phenomena on the physical plane separated from the subject either by space or time, or phenomena on the astral plane in which our conceptions of time and space are destroyed. Hyperphysical researches belong to this latter territory as they extend on the other side of that ideal cone which has the atom for summit and all physical nature for base. Even restricted in this way the career opened to seekers is vast. Here is, in any case, a trial synthetic classification of the astral phenomena which may present themselves to us.

PHENOMENA.	INFERNAL REGIONS.	EARTH.	HEAVEN.
MEANS.	Demons, Devils, Satan, Lucifer.	The four physical forces and their components	The astral light and its 8 modalites.
	Evolution.	Atom.	Magic activities.
Individuals.	Animate beings in their separation into four kingdoms.	The light of living beings.	Genii. Angels.

It must be understood that in the astral world whose limit we have thus defined expectant perception alone is used. The mechanism of perception, the intelligence, which will regulate these researches may be found in two different beings (subject and magnetizer), or in one being (the operator or magnetizer). For convenience in language we will choose the first case.[2]

What are the conditions of a clear (sane) perception ? The distinctness of the object, the perfect working of the sensorial apparatus, the good health of the perceptive apparatus (the mental). This exposition will suffice to enable us to formulate a few precise and practical rules on this question.

1. The person experimenting must be of healthy body ; he must possess a firm and placid will ; he must have, to begin with, a general theoretic conception of the object of the experience, which he will formalate by an occult geometrical figure ; he must keep himself by his perfect calmness, absolutely mental as to the result of the experiences. His part is simply to give a certain attitude to the subject in view of a certain spectacle and then to await what happens. In this way all errors coming from suggestion may be avoided. In short he must be firm enough not to let himself be moved by any exterior accident or form whatever.[3].

2. The object or purpose of the experience should be decisively determined upon beforehand ; it must be presented in the best possible conditions. The phenomena must be inoffensive and must not be crippled by being presented in an inappropriate setting. If, lastly, outside support must be used, it must be used with reserve and must be chosen in such a way that it shall not have any action on the one making the experiment. For example, strong doses of hallucinating fumigations must not be used, nor must the magic cup be filled with venous liquid, etc. And if the correspondence of the phenomena obliges the use of such supports care must be taken to isolate ourselves therefrom by drawing a circle repeated in all the planes of space.

3. The precautions taken must be especially minute and numerous with regard to the subject. Above all, the operator must assume the state of the subject's respiration and circulation and restore them, if they have been impaired, by means of the usual signs. The attitude of the subject, the position of his legs and head must also be the object of particular attention ; the whole body must be regulated according to an occult geometrical figure analogous to the experiment which is to be commenced. As soon as the phenomena seems to offer indications presaging some unforeseen accident, the one making the experiment must shut himself up with his subject in his circle or triangle of defence.[4] The subject must be touched as little as possible with the hands, but with the instrument called the " magic wand."

The person who experiments must know perfectly all the states of hypnotism as well as the different manipulations for waking and passing from one state to another. If there are assistants let him recommend them to be calm and keep them under surveillance without letting them take any active part in the experiment.

Lastly, we would recommend those who are seeking, to take men rather then women for subjects and not to use those who come from hospitals or clinics. In any case it is as well to assure one's self of the exactitude of the subject's impressions by severely controling his clairvoyance, his clairaudience, and his psychometric powers, before using said subject in a public demonstration. Only a very advanced magician can, without too much risk, use any of the audience in public. These are the principal precautions necessary in these researches. They are generally used in the studies and conferences attached to the reunions of the R* L* Hermanubis ; they have facilitated in a great measure the success of these researches and augmented those interested in the results.

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[1] To be complete this list should contain the two senses given in " The Light of Egypt " (of adeptship).

[2] From the point of one of the union of knowing and being, each individual is a centre, and reciprocally each centre is individual; that which is above is like that which is below.

[3] Cf. The examples of hallucination in an invocation written in " Treatise on Practical Magic," by Papus.

[4] The omission of this precaution has often placed the life of the subject in danger. See the experiences of M. de Rochas (*Initiation* of February, 1896, et s. q. q).

From the Tao-Teh-King of Lao-Tze.

Brave is he when occasion requires, he does not oppress.
Brave is he when occasion requires, he does not boast.
Brave is he when occasion requires, he is not overbaring.
Brave is he when occasion requires, he cannot be mean.
Brave is he when occasion requires, he does not rage.

Whoever develops the Tao in himhelf will make his virtue steadfast.
Whoever develops the Tao in his family will make his virtue abundant.
Whoever develops the Tao in his village will increase its prosperity.
Whoever develops the Tao in the kingdom will make good fortune.
Whoever develops the Tao in the world will make virtue universal.

Lessons in the Formal Concept.

[We have been furnished by the author of " The Formal Concept " a limited number of copies of the Charts for " The Introduction of Sematology (Natural Logic) as a Science." This chart will greatly facilitate the understanding of this new field of reasoning. We will mail a copy to any of our readers interested in these Lessons, upon application, with a two-cent stamp, until the supply is exhausted.)

I

CHICAGO, Ill., May 24, 1896.

S. C. Gould, Dear Sir.— Your June number of NOTES AND QUERIES I have received, and am very much obliged to you for your kindness. The notice is altogether the most complete appreciation of the Formula which I have yet received. Mr. P. G. Hamerton says that " every material thing constructed by mankind may be explained by the three kinds of mechanical drawing, — plan, section, and elevation, — but the difficulty is that so many people are unable to understand plans and sections; they only understand elevations, and not always even these." " Human Intercourse," p. 363. Your letter to me plainly indicated that your mind was above the common weakness indicated in the above criticism, and your notice shows that, considering the time you had to study it, you have a strong, healthy grasp of the fundamental principle involved as content.

Am afraid I should make a poor exhibit in furnishing a course of instruction in this study, as I happen to be comparatively unschooled, but will do what I can to help you understand it, for I owe that. My work in developing the thing has taught me that I only know a little about it.

First you will want to know what you are looking for; what I am trying to show you. This will be easiest done negatively. The socratic, dialectical, syllogistic form of logical procedure is destructive. Destructive of fallacy. It is the preparatory exercise to all of the building-up processes. *This* mechanical, mathematical form of logical procedure is constructive. It is not independent of the dialectic, but complemental with it. Light is dialectic; gravitation is mechanical. They are not independent, but are complementary. Doubt is dialectical; belief is mechanical. They work together, however.

Now what I am attempting to do is to show you how the Formula renders the thought process in a mechanical, mathematical form. Take the field of Reception in the Psychical. Feeling is the idea; it is also the subject. Impression is the reality; it is also the predicate. The copula is here understood, implicit. It would read Feeling *is*

Impression. Every Impression depends upon Sensation; *i. e.*, no sensation, no impression; therefore its static aspect. Every static has its complementary dynamic, and in this instance (impression) the work always done is Desire. This gives us:

Feeling — the idea.
Impression — the reality.

Static Aspect — Sensation. Desire — dynamicaspect.

The next step is to subject each term to the process of polarization or dichotomization. Polarity and dichotomy are exhaustive division, under different aspects. This process gives us:

Pain — the idea. Pleasure — the idea.
Discomposition — the reality. Adaptation — the reality
Static Aspect — Dissonance. Static Aspect — Consonance.
Aversion — Dynamic Aspect. Appetition — Dynamic Aspect.

Now all that has been done is to give, or invest, a proposition with a static and a dynamic aspect, and then polarized that formation. The only additional work is *the way* in which *the terms are posited.* This *way* is geometric. It is said that God geometrizes. It is easily seen that the terms are mechanical *because* geometrical.

This completes an organically unified thought process, a coördinately arranged systematization according to plans and specifications geometric. In this *way* each term is brought to a geometric datum — a mathematical level.

Numerals are single characters. Single characters are condensations of single terms, and those single terms are condensations of fundamental principles. This *way* in which the Formula posits single terms is a geometric, constructive, way; mechanical and mathematical — just what I asked you to be on the lookout for at the start.

Logic *is* Ratio-cination. Symbolization is their Static Aspect, *i.e.*, the condition upon which they depend, and Correspondence is their Dynamic Aspect, the work done under the conditions.

"Logical inference (Ratio-cination) is the great principle of order in our thinking. It reduces a chaos into harmony; it catalogues the accumulations of knowledge; it *maps out* for us the relations of *its separate departments;* it puts us in *the way to correct its own mistakes.* It enables the independent intellects of many, acting and re-acting on each other, to bring their collective force to bear upon one and the same subject-matter, or the same question. If language is an inestimable gift to man, the logical faculty prepares it for our use. Though it does not go so far as to ascertain truth, still *it teaches us* the direction in which truth lies, and *how propositions lie towards each other.*" Card. J. H. Newman, "Grammar of Assent," pp. 285–286.

This great-minded Catholic primate verifies the quotation from Archb. Trench, in the pamphlet, that "men are continually uttering

deeper things than they know. Asserting mighty principles." He certifies to this principle which enmantles Logic — Auto-geneity. It shows that it furnishes its own "maps," "directions," etc., to "correct its own mistakes." Sincerely yours,

J. J. VAN NOSTRAND.

II

CHICAGO, Ill., June 1, 1896.

S. C. Gould Dear Sir. — The *idea* and the *reality*, respectively the *subject* and the *predicate*, were suggested by Mr. Henry Dunning Macleod's discussion and treatment of the terms Wealth and Exchangeability in his Elements of Economics. He shows that Wealth is Exchangeability; *i. e.*, anything having the quality of Exchangeability is Wealth, and anything not having that quality is not Wealth.

The Static and Dynamic Aspects were suggestions of Mr. G. H. Lewes. In his remarks on Rule VI he says: "If we sum up the factors in the term Cause, and name the product Effect, it is obvious that the Effect is always the *Procession of its Cause; the dynamical aspect of the statical condition.* "Problems of Life and Mind," 1st series, p. 87.

The triangulation of the Macleod predicate with the Lewes Static and Dynamic Aspects, stands in the relation of an Emergent to a set of components; *e. g.*, as water (the emergent) to the hydrogen and the oxygen (the components) which are its factors. The triangulation (the logical concept) and the water are emergents. Emergence is a mystery, according to Lewes.

The polarization was suggested by Bain. "Everything known is known in contrast." "Mental Science, p. 83."

These suggestions were something like three years in getting into the positions they now hold; *i. e.*, they were that length of time in geometrizing. What is this geometrization? Application. Macleod's Baconian union of the idea and the reality applied. Lewes' Static and Dynamic applied. Bain's *et al.* formula of knowledge applied. All applied in the construction of a logical thought-unit or conception. An organic structuralization. An organism evolves its own processes. It is auto-geneous. In short, its whole nature is emergent-like.

You may get a better view of the method by leaving the formula and looking at one which is on probation, so to speak.

Humanity, the humane spirit, is a recognition of the frailties of mankind, generally with a disposition tending toward graciousness. This is thought out by the method, as follows:

Humanity — the idea.
Grace — the reality.
Static Aspect — conscience. | Charity — Dynamic Aspect.

—	+
Intemperance — the idea.	Religion — the idea.
Delusion — the reality.	Faith— the reality.
Static Aspect — Fear.	Static Aspect — Hope.
Trouble — Dynamic Aspect.	Consolation — Dynamic Aspect.

Humanity is Grace. Conscience, the condition upon which grace depends, is the cause. Charity is the effect of the condition, conscience. For a complete explanation of this finding, see W. K. Clifford's "Lectures and Essays," pp. 385–386. This formula demonstrates that the real meaning of the term Religion is only beginning to be appreciated, and that by but few; that its business is only with the *fluctuations* of the emotions, and the minimizing of their range, to the end that the weak and distressed social parts get consolation, as indicated by Clifford in his essay, p. 386.

The balance-wheel of stationary engines exhibits the same mechanical effect; *i. e.*, attends to the fluctuations of the motion, and by minimizing their range affords relief to the weaker parts, contributing to the longer life of the machine, its greater effects being experienced by those parts.

Hoping that you are beginning to see that geometrization of signs, especially verbal, and the principle of auto-geneity, blend, I remain,

Very sincerely yours,

J. J. Van Nostrand.

III

Chicago, Ill., June 3, 1896.

S. C. Gould, Dear Sir. — "All our experiences and all our explanations are now dominated by a steady faith in a fixed order and our efforts are directed towards the ascertainment of what that order is." G. H. Lewes, "Problems of Life and Mind," 3d series (Study of Psychology), p. 155. In my last letter an application of the method demonstrated the fact that Faith had its Cause in Hope, and Consolation was the Effect of the hope through faith.

The method, as per the concept formulated, shows Mr. Lewes to be the religious man, forasmuch as he believes in a "fixed order;" whereas the so-called religious man is really the intemperate man, inasmuch as he relies or believes in a variable order (miraculous),

Nature very kindly upholds the really religious man whose faith abides in *a fixed order*, by the mathematical endowment.

That faithful soul, Constance Naden, says: "As mathematics and medicine had been the parents of science, so now (in the fourteenth and fifteenth centuries) they fostered and nourished its failing life. Progress in the practical arts also had a beneficent effect. 'In all cases,' says Dr. Whewell, 'the arts are prior to the related sciences. Art is the parent, not the progeny of science; the realization of principles in practice forms part of the prelude, as well as of the sequel, of theoretical discovery.' 'It is true that,' as he adds, 'a practical assumption of a principle does not imply a speculative knowledge of it, but it does imply a *practical* knowledge, in which the speculative knowledge lies latent, ready to be disentangled by the first mind which sees a problem in the familiar facts. Indeed, the inductive process which leads to invention is analagous to the inductive process which leads to discoveries. In the former, different ways of *doing* something have to be tried till one succeeds; in the latter, different ways of *thinking* something have to be tried till one proves in accordance with fact. But the doing involves some thinking, and the thinking must be verified by doing — that is, by experiment. So that true inductive principles lie hidden in the procedure of the ingenious craftsman, waiting to be brought into consciousness and systematically applied by some intellect more inquiring than the rest.'" Constance C. W. Naden, "Induction and Deduction," p. 32.

These long quotations are for the purpose of making clear to you that the method is an art.

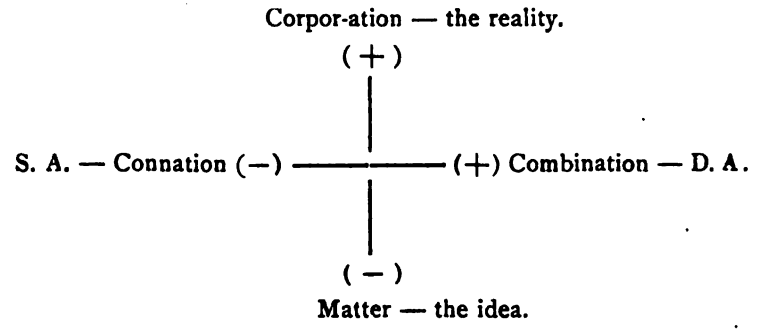
Architectonic. A building process. A *way* of doing a thing. When properly built, the thing thinks. These thinking things (formal concepts) are constructed on geometric lines and after mathematical specifications. It is a practical application of a craft. A new craft, to be sure, but nevertheless the craftsman, as such, is nothing but a builder. The organic nature of signs has been *taught* for thousands of years, but that verbal signs might be subjected to mathematical formulæ has, to the best of my knowledge and belief, never been *demonstrated*, although Liebnitz made the attempt.

Miss Naden says: "Copernicus was not the author of the heliocentric *doctrine*, in which he had been anticipated by Pythagoras, Seleucus, and others; but he was the author of the heliocentric *theory*. That is, he first worked ont the problem mathematically, deduced the consequences of the hypothesis, and compared the suppostitious motions with the motions actually observed." *Induction and Deduction*, p. 47.

Your patience may be tested, but am extremely desirous that you may see that signs, as thought material, may be shown to be posit-able

in vital form-thinking things. This method is not *doctrinally* original, but it is *theoretically*.

As a thing, we must go back to the really "a priori" external for our explanation. Nature's "a priori," not the metaphysician's, which is really nature's "a posteriori." An explanation, however, is formed of this "a posteriori" stuff signs. What we do is to take signs and treat them as physical elements, — atoms. By bringing them into certain positions they form things. They molecularize, so to speak. Form is Ion-ation. Ion-ation is a term representative of four kinds of motion, a bi polar process, which is demonstrated as follows:



Thus matter is Corpor-ation (body-ation), the condition upon which Corporation depends is Connation (born together), and is its Static Aspect or Cause. The work done by Corporation is Combination, and is its Dynamic Aspect, or Effect. The vertical line symbolizes the magnetic *force*, the horizontal the electrical *energy*.

By referring to the Formula you will see that the term Matter polarizes into Force and Energy; *i. e.*, that is the form our knowledge takes in the understanding of it. As "up" is to Hill, so is "Energy" to Matter; and as "Down" is to Hill, so is "Force" to Matter,— opposite and equal. Here, however, we double this. We have a bi-polar process. An understanding of an understanding. So simply formulated that when mentally grasped we read Lotze's discussion of Things with an interest which rises to a relish. This ex-plan-ation (out-spread-working) of a thought-unit by the thought process is only a relation of a relation. Only a historical process. Man only rises above other animals by working historically. But History is Re-la-tion. He locates the future by relation; *i. e.*, he has the *past* and the present, and by geometrizing (surveying) gets the other.

J. J. VAN NOSTRAND.

(*To be continued.*)

THE FORMAL CONCEPT. This work by J. J. Van Nostrand, which was noticed in the June number of this magazine, is a new system of logic developed by the author, and is attracting the attention of the thinking classes. We are greatly indebted in a complimentary way to Mr. C. R. McLain, of Chicago, Ill., who furnished nearly the entire cost of publication of the work, for a limited number of copies for our readers, and we here in behalf of our patrons return our kind thanks. We are studying the Lessons in the Formal Concept, and publish the same with the consent of the author, trusting our readers will become interested and instructed in them also. The chart, "Microcosmos, a Theory of the Mental Constitution by the use of the Formal Concept," is a fountain of knowledge in Sematology.

ELIHU BENJAMIN WASHBURNE. (Vol. XIV, p. 184.) Elihu Benjamin Washburne was a native of Maine, the son of Israel Washburne. He was born in 1816 and died in 1887. He and his brothers Israel and Cadwallader were at one time in Congress together. A fourth brother, William D. Washburne, also a candidate from California, was not elected. A. WILDER, M. D.

EPIGRAM ON ARISTOPHANES. The following epigram in honor of Aristophanes is preserved in the "Anthologia":

"Once did the Graces wish for a shrine which never should perish,
And as they sought, they the soul found of Aristophanes."

LIFE DEFINED. Life is the definite adjustment of different organic changes, and continues or ceases according to the differences in its adjustment with the changes of the environment.—*E. J. Goodwin, M.D.*

"Only those who lovingly and willingly live to benefit the world find true happiness in the bosom of Nature and of God." — *Davis's Arabula*, p. 402.

"The voice of Truth is herad whispering its *first* melodies in the soul's intuitions."—*Davis's Inner Life*, p. 67.

H. M. Taber has these quotations at the beginning of his essay on "In Place of Christianity"

"There will be a new church, founded on moral science."—*Emerson.*
"Religion is dying, but humanity is taking its place."—*E. Wright.*
"Theology is passing away and virtue is taking its place."—*M. M. Mangasarian.*

DOES THE MOON TURN ON ITS OWN AXIS ? This is the final line of a treatise, "Astronomy, or the Solar System Explained," by Richard Banks, London, 1829. This question, however, is not denied in work itself. AXIS.

In nearly all treatises on astronomy it is stated that the moon rotates once on its own axis in making one revolution around the earth. Yet there are other works which teach that it does not rotate on its own axis at all. More or less of the controversy depends upon the definition of the words *rotation* and *revolution* which in quite a number of astronomical works are used interchangeably. There is a work, "A Popular Inquiry into the Moon's Rotation upon her Axis," by Johannes Von Gumpach. London, 1856; pp. 178. This work endeavors to refute the modern works of the rotation of the moon on its axis.

The *Scientific American* office, New York, published one number of a magazine of science and the useful arts, in June, 1868, entitled *The Wheel.* This number (only one published) contains 72 pages, and nearly one-fourth of it, illustrated with 14 diagrams, is devoted to the discussion and solution of the following question, which originally appeared in the *Scientific American*, June 1, 1867 :

"How many revolutions, upon its own axis, will a wheel make in rolling once around a fixed wheel of the same size"?

The editor answered one, but several correspondents took exceptions and answered two. Hence the publication of *The Wheel.*

We will give a few quotations from several works on astronomy that will show there are different theories on the question of rotation.

"The moon revolves round our globe in a period of 27d. 7h. 43m., and rotates upon her axis in precisely the same interval, whence it occurs that only one-half of the moom can ever be seen from the Earth."—*Hind, in Johnson's Atlas of Astronomy*, p. 5.

"The moon revolves with a uniform motion, from west to east, about an axis nearly perpendicular to the plane of the ecliptic, in the same time that she makes a revolution in her orbit.—*Gummere, Elementary Treatise on Astronomy*, pp. 109, 110.

I am one of the many who have studied the laws of, and the terms employed in, dynamics who have not been able to understand how the term 'rotation' can be applied to the moon's motion. I am, also, one of the few who have presumed, and have had the courage, for many years, to question the correctness of the statement, that 'the

moon has an axis of rotation.'—*Evan Hopkius, London Times*, Apri 23rd, 1856."

" May I request the favor of a small place in your columns to inquire the grounds upon which almost all school astronomy books assert that the moon rotates on her axis?

"On the contrary, if the moon turned at all on her axis, a little consideration will show that all her surface would be successively shown to the earth, and that it is because she has no rotary motion at all that one side only is seen by us."—*Jelinger Symons, London Times*, April 3, 1856.

"The Moon represents not integral but partial rotation; it turns, not on its own, but on a foreign, axis. It is a law of planetary rotation as exemplified by all primary planets, that its period shortens proportionally to the condensation of its volume. The Moon's extant equator is less than one-eighth of its primal dimension, and therefore if its nominal rotation were axial in the same sense as is predicable of primary planets, the period thereof should have been shortened from 27.321 to less than 7 days; just as that of the Earth, because of the condensation of its volume, has been shortened from 30.9 days to a single day. The fact that the Moon simulates rotation as tardily now as at the epoch of its birth, when its diameter was 8 times as large, refutes the notion of its rotation at all in the proper acceptation of the term. It does not turn on its axis, but on the antiquated axis of its terrestrial antecedent—that of the Earth when about to let go an eloping rim of its equator, as germ of the Moon." —*Pericosmic Theory, by George Stearns*, p. 210.

" HEAP COALS OF FIRE ON HIS HEAD." (Vol. XIV, p. 184.) It is perhaps unnecessary to interpret the text (Romans xii, 20) strictly by the import of Proverbs x xv, 22, except the sense shall imperatively require it. A literal rendering from the Hebrew text is as follows: " For thou art putting coals on his head (*rasu*) and the Lord recompenseth thee." The Greek is a little different: " For doing this, thou heapest coals of fire upon his head, and the Lord repayeth good to thee." The passage in the Epistle is a literal transcript. Augustine of Hippo considers the heaping of coals to denote the producing of deep pangs of repentance. Theodoret, however, held that it implied that when a man foremeant revenge for himself, God eventually imposed a severer penalty. Doubtless, Theoderet and Chrysostom are right in their exegesis. It is not necessary to hold the quoted passage strictly to the meaning which it had when first used. The context in Romans xii is in keeping and favors our conclusions.

A. WILDER.

ROSICRUCIAN PAPERS. In answer to "A. C. P.," Newark, N. J., as to the titles of the papers which have been read at the sessions of the Massachusetts College, Societas Rosicruciana, we give the list in chronological order :

The Relations of the Several Grades of Freemasonry in the York Rite. April 1, 1882. Alfred F. Chapman, IX°

Memphis and the Tombs at Sakkarah. December 18, 1885. Dr. Seranus Bowen, VIII°

The Master's Mallet, or the Hammer of Thor. June 7, 1886. S. C. Gould, VIII°

The Meaning of the Rod. March 7, 1887. Dr. Seranus Bowen, VIII°

The Druses. May 18, 1887. Dr. Seranus Bowen, VIII°

The Staff of Adam and the Shem-Hamphorash. June 2, 1887. S. C. Gould, VIII°

Benjamin F. Nourse. (Obituary.) March 7, 1887. Alfred F. Chapman, IX°

Our Society and College. May 17, 1887. Alfred F. Chapman, IX°

Jerusalem. September 5, 1887. Dr. Seranus Bowen, VIII°

History and Philosophy of Mathematics. March 6, 1888. E. L. Baker, VII°

The Pyramids of Egypt. June 1, 1888. Dr. Seranus Bowen, VIII°

Reminiscences of a Visit to Egypt. May 1, 1889. (Before St. Andrew's Chapter.) Dr. Seranus Bowen, VIII°

The Pantheon at Rome. Dr. Seranus Bowen, VIII°

The Path of Rectitude, or Ye Samian Y. September 2, 1889. S. C. Gould, VIII°

Ancient Secret Societies. March 3, 1890. Willard C. Van Derlip, VII°

Survey of Egypt and Syria, Made in 1422. December 1, 1890. Dr. Seranus Bowen, VIII°

Catachesis Arcani, or the Secret Discipline. January 27, 1892. S. C. Gould, VIII°

Alcyone (in the Pleiades) the Grand Central Sun. November 9, 1893. S. C. Gould, VIII°

HOMER'S ILIAD. Among the fragments of Egyptian papyri at Dublin, recently discovered, eighty lines or parts of lines of Homer's *Iliad* have been identified out of a manuscript of the third century before Christ. In the eighty lines are *thirteen* which do not exist in the *Iliad*, as we now have it ; but Prof. Mahaffy asserts that the Alexandrine critics took great liberties with the text." — *Scientific American*, August 1, 1896.

100 Questions About Our Presidents.

1 Who was the oldest president when he was inaugrated?
2 Who was the youngest president at his inauguration?
3 Who was the tallest president?
4 In whose administration was a bill first passed over a president's veto?
5 Which was the first president inaugurated in Washington?
6 Who was the first vice-president to become president by the death of the chief executive?
7 Which president made no change in his cabinet during his full term?
8 Which president vetoed a bill to reduce his own salary?
9 Which president declined to receive pay for his public services?
10 Which president, failing to receive a majority of the electoral votes, was chosen by the senate?
11 What president is not known to have made a formal speech or address?
12 Which was the first vice-president to be elected president?
13 In whose administration was the Mexican War?
14 What presidential candidate died after the election and before the meeting of the electors?
15 What is the only vowel to begin any president's name?
16 Which of the original states did not vote in the first election of Washington?
17 Which ex-presidents were officers in the army at the time of their deaths?
18 Who was the youngest presidential candidate?
19 Who called his acceptance of the presidency, his "last great sacrifice"?
20 Which president, while in college, was never deficient in a lesson or other college duty?
21 Who was the only bachelor president to occupy the White House his entire term?
22 Which nine presidents were generals before their election?
23 Which president served actively through the Revolutionary War with Washington, as lieutenant, captain or colonel, was wounded in 1776, and carried a musket ball in his shoulder till his death, but was never a general?
24 Which president was called the "Father of the Constitution"?
25 Which president had not voted in the forty years preceding his election?
26 Which was the first president born after the Revolution?
27 Who was the first president of the Continental Congress?

28 Who was the last president of the Continental Congress?

29 What was the most important official act of President W. H. Harrison?

30 Who was the first president to have a middle name?

31 Was any president of the United States born west of the Mississippi?

32 Which president never lived in the White House?

33 Which speaker of the House of Representatives became president?

34 Which president was twice married to the same woman?

35 Which president was elected unanimously?

36 Which president was elected by all the electoral votes but one?

37 Which presidents were inaugurated in Philadelphia?

38 Who was inaugurated in New York City?

39 Who was the oldest candidate for the presidency?

40 Has any U. S. Senator been elected president in his senatorial term?

41 Which presidents were not educated at any college?

42 Which president was a graduate of the West Point Military Academy?

43 Has any president had a city or large town as his birthplace?

44 Which vice-presidents became president by the death of presidents as provided by the constitution?

45 Which vice-presidents became presidents by election to that office?

46 In whose administration was the Hartford Convention held?

47 In whose administration was the Missouri Compromise enacted?

48 In whose administration was the attack of the British frigate Leopard on the Chesapeake?

49 Which three ex-presidents died on the Fourth of July?

50 Which seven presidents died in the month of July?

51 Which of the presidents died in the month of June?

52 Which president was impeached and tried, but not convicted?

53 In whose administration was the Pacific Railroad completed?

54 Which president was married in the White House?

55 Who, after the expiration of his presidential term, was overseer of roads in his county?

56 Which ex-president was a U. S. senator at the time of his death?

57 Which president was the son of a tanner?

58 Which president was the son of a sexton?

59 Which president pro tem of the senate became president of the U. S.?

60 Who, after the expiration of his presidential term, served as

county magistrate and as member of a convention to revise the constitution of his state?

61 Which president while in office, received the degree of LL. D. from Harvard University?

62 Which president approved the odious Alien and Sedition Laws?

63 Which president was elected by the House of Representatives to the office on the thirty-sixth ballot?

64 Who was the first vice-president elected to that office by the Electoral College?

65 Who was a candidate for the presidency in 1824, 1832 and 1844 but was always defeated?

66 Who, after serving four years, was twice a candidate and twice defeated?

67 Who, after serving four years, was twice a candidate and once defeated but once elected?

68 Who was the first president to convene an extra session of Congress?

69 In whose administration was the navy department established?

70 Which seven presidents did not veto any bill?

71 Who was the first candidate of the Anti-Slavery or Abolition party?

72 Which ex-president died in the capitol of the U. S.?

73 Who was nominated as the presidential candidate by all the elements of the anti-slavery advocates organized as a Republican Party?

74 What presidential candidate carried eighteen northern and no sou hern states?

75 Which three presidents were natives of North Carolina?

76 At whose inauguration was the first inauguration ball held?

77 Which president was grandson of a president?

78 Of the first five presidents only one had a son, and that son became the sixth president. Who was he?

79 Which of the presidents wrote an inscription intended for his tomb, in which he named three events of his life, but omitted the fact of his presidency of eight years?

80 Which president for eight years was absent from the capitol more than one fourth of the time, or seven hundred and ninety-six days?

81 Which president for four years was absent from the capitol more than one-fourth of the time, or three hundred and eighty-five days?

82 Which two vice presidents served as such eight years each?

83 Which two vice-presidents, elected for two terms, failed to serve eight years each?

84 Which of the presidents was formally censured by the senate for an official act?

85 On what date were the first presidential electors chosen?
86 By which amendment to the Constitution were the electors required to vote for the president and vice-president separately?
87 Which president first sent a written annual message to congress?
88 Who were the four Whig candidates in 1836?
89 In which presidential campaign were there eight candidates for the presidency and eleven for vice-presidency?
90 In which two presidential campaigns were there but eight candidates for both parties in both years?
91 Which president laid the corner-stone of the Old Capitol?
92 Which presidents were sons of clergymen?
93 Which presidents were teachers in early life?
94 Which presidents have died in office?
95 Which five presidents were in office forty years!
96 Which president entered the White House with one wife and left it with another?
97 Who was the first Whig president elected?
98 When was the Monroe doctrine proclaimed?
99 Of all the bills vetoed since 1789, what one president vetoed more than half?
100 Which was the first president to veto a bill?
—*Manchester Daily Mirror* (*Saturdays*) Aug. 15 to Sept. 19, 1896.

DESTRUCTION OF ATLANTIS. The following is the *Maya* account of the destruction of Atlantis, from Dr. Augustus Le Plongeon's rendering of the Troano manuscript:

"The year six *Kan*, on the eleventh *Mulue*, in the month *Zac*, there occurred terrible earthquakes, which continued without intermission until the thirteenth *Chuen*. The country of the hills of mud, the 'land of *Mu*', was sacrificed. Being twice upheaved, it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined these caused the land to sink and rise several times and in various places. At last the surface gave way, and the ten countries were torn asunder and scattered into fragments; unable to withstand the force of the seismic convulsions, they sank with sixty-four million inhabitants, eight thousand years before the writing of this book."

HOMER—A CURE FOR AGUE. It is an old superstition that if the fourth book of the *Iliad* be laid under the head of a patient suffering from quartan ague, it will cure him at once. Serenus Samonicus the preceptor of Gordian, a noted physician, says:

Mœoniæ Iliados quartum suppone timenti.—PREC. 50.

Acknowledgment of Transactions.

Proceedings of General Grand Council of Royal and Select Masters of the United States. Fifth Triennial Assembly, 1894. From Henry W. Mordhurst, Fort Wayne, Ind.

Proceedings of General Grand Chapter Order Eastern Star, Eighth Triennial Session, 1895. From Mrs. Lorraine J. Pitkin, Chicago, Ill.

Proceedings of Grand Imperial Council Red Cross of Constantine, State of Illinois, 1895. From Geo. W. Warville, Chicago, Ill.

Proceedings of the Supreme Council of Sovereign Grand Inspectors General, 33d and Last Degree, Northern Jurisdiction. A. A. S. R. Eighty-Third Annual Session, 1895. From Josiah H. Drummond, Portland, Maine.

Records and Minutes of Provincial Grand Lodge R. S. Y. C. S., and Provincial Grand Chapter for the United States of the Royal Order of Scotland. Eighteenth Annual Session, 1895. From William O. Roome, Washington, D. C.

Transactions of the Metropolitan College, Societas Rosicruciana. Annual Meeting, and Quarterly Convocations, 1895–1896. From Frater W. W. Westcott, IX°, Supreme Magus, London.

Proceedings of Grand Chapter Royal Arch Masons, of Nebraska. Twenty Ninth Annual Convocation, 1895. From William R. Bowen, Omaha, Nebraska.

Proceedings of Grand Lodge of New Hampshire, A. F. & A. M. Semi-annual Session, 1895, and Annual Session, 1896. From George P. Cleaves, Concord, N. H.

Proceedings of Grand Royal Arch Chapter, of New Hampshire. Annual Convocation, 1896. From Geo. P. Cleaves, Concord, N. H.

Proceedings of the Theosophical Society, European Section. Sixth Annual Convention, London, 1896. From Alexander Fullerton, General Secretary of T. S., American Section, New York City.

Proceedings of Theosophical Society, American Section. Tenth Annual Convention, 1896. From Alexander Fullerton, General Secretary T. S., 108 East 17th Street, New York City.

Proceedings of the Supreme Lodge, Knights of Honor. Twenty-Third Annual Session, 1896. From J. H. Gardiner, Portsmouth, N. H.

Proceedings of Wisconsin Press Association. Forty-Second Annual Meeting, 1895. From O. F. Roessler, Jefferson, Wis.

Proceedings of New Jersey Editorial Association. Fortieth Annual Meeting, 1896. From Chas. Bechtel, Trenton, N. J.

Proceedings of Tennessee Press Association. Twenty Fifth Annual Meeting, 1895. From Pitkin C. Wright, Memphis, Tenn.

Proceedings of Texas Press Association. Sixteen Annual Convention, 1895. From William D. Cox, Temple, Texas.

Original Series, No. 26, Early English Text Society. "Religious Pieces in Prose and Verse." From A. C. Peters, Newark, N. J.

Theosophical Publications, Etc.

MERCURY. Devoted to the Study of Theosophy, Oriental Philosophy, the Occult Sciences, and the Brotherhood of Man. Published monthly. William John Walters, Managing Editor. Address, Palace Hotel, San Francisco, Calif. $1.00 a year; ten cents single copy. Printed on thick paper, and neatly gotten-up typographically, adorned with the messenger of the gods and the winged kneph. Readers are cordially invited to send in questions and answers, notes and news pertaining to the subjects treated on in this magazine.

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MISCELLANEOUS

NOTES AND QUERIES

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"*The golden gnome is morning star to the full round of truth.*"—TENNYSON.

Vol. XIV. NOVEMBER, 1896. No. 11.

ONE DOLLAR A YEAR IN ADVANCE.

PUBLISHED BY

S. C. & L. M. GOULD,

MANCHESTER, N. H.

1896.

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MISCELLANEOUS NOTES AND QUERIES.

S. C. GOULD, ... Editor.

" *Master, is all of this necessary to gain a knowledge of God?* —SAINT-MARTIN

VOL. XIV. NOVEMBER, 1896. No. 11.

Masonic and Arcane Societies in U. S.

We have received nearly forty inquiries, within two or three years, asking for information in regard to certain Masonic, hermetic, secret, semi-secret societies, etc.; some desiring addresses of some of the executive officers, and others certain books, monitorial and ritualistic; while a few desire to "find the way." We will here give a partial list of some of the arcane organizations, with some of their literature; also residential officers of a portion of them. Other information may be given of some of them by addressing the editor.

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The York Rite is too well known to receive any extended account.

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These subordinate bodies are governed by State Grand Lodges, Grand Chapters, Grand Councils, and Grand Commanderies.

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There is also in each State an Order of High Priesthood to which the Past High Priests of the Royal Arch Chapters are admitted and anointed.

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The Ancient and Accepted Scottish Rite consists of thirty ineffable degrees, being from the 4th (Secret Master) to the 33d (Sovereign Grand Inspector-General) inclusive; these with the three symbolic degrees comprise the Thirty-Three Degrees. These are subdivided into seven series, namely:

I. 1° to 3°, Symbolic Lodge. II. 4° to 14°, Lodge of Perfection. III. 15° and 16°, Council of the Princes of Jerusalem. IV. 17° and 18°, Sovereign Chapter of Prince Rose Croix. V. 19° to 30°, Council of Kadosh. VI. 31° and 32°, Consistory of Sublime Princes of the Royal Secret. VII. 33°, Sovereign Grand Inspector General.

Even brief history of the Rite cannot be given here. It has had a checkered existence from the time it was introduced into America, in 1802, by Stephen Morin, when it consisted of but twenty-five degrees. In Paris, in 1758, it was known as the Council of Emperors of the East and West. Later on, or about the year 1761, they took the name of the Rite of Perfection. In the Latin Constitutions it is designated *Antiquus Scoticus Ritus Acceptus*. There are now three Supreme Councils in the United States of Sovereign Grand Inspector-Generals of the Thirty-Third and Last Degree Ancient and Accepted Scottish Rite.

ANCIENT AND PRIMITIVE RITE OF MEMPHIS.

Antient and Primitive Rite of Memphis and Mizraim. There is a quite long history of those degrees combined under this head — Rite of Memphis and Rite of Mizraim — now composed of ninety-six degrees. We shall not now give the details, as the object of this article is a sort of index to some of the secret societies now in active operation in the United States. This Rite was introduced into this country, November 9, 1856, by Jacques Etienne Maconis de Negre, in New York City. The Grand Master General of the Rite at the present time is Harvey G Goodale, Jamaica, L. I., N. Y. The official organ of the Rite is *The Lybic Chain*, published since 1883. The head of the Rite in England and its Dependencies is John Yarker, Withington, Manchester, Eng. The English official organ of the Rite is *The Kneph*, published since 1881.

This Rite has had some inroads made upon it by aspirants for power, the legitimacy of which we shall not discuss. The Rite in Canada is called Royal and Oriental Masonry; while some of its edicts were headed Ancient and Accepted Egyptian Rite of Memphis. In 1880 a body was organized in Utica, N. Y., under the name of Antient and Primitive Oriental Rite of Mizraim. In Boston, Mass., in 1881, a body was organized under the name of Egyptian Masonic Rite of Memphis, for the Cosmos. In 1893 there existed a body under the name of Antient and Primitive Oriental Rite of Memphis and Mizraim, in New York, which has published a *Bulletin of Proceedings* since 1893.

ALLIED MASONIC DEGREES.

Sovereign College of Allied Masonic Degrees for the United States of America. The Sovereign College governs the degrees of Ark Mariner, Secret Monitor, Tylers of Solomon, Saint Lawrence the Martyr, Knight of Constantinople, Holy and Blessed Order of Wisdom, and Trinitarian Knight of Saint John of Patmos, and is in communion with the Grand Council of Allied Masonic Degrees of England, Grand Ark Mariner's Council of England, and the Grand Council of Secret Monitor of England. It is the only Masonic body in the world that confers, in addition to ritual degrees, academic degrees, which it gives *honora causa*. It highest honor of this kind is "Doctor of Universal Masonry." Only the following Masons possess it: Prince Demetrius Rhodocanakis, of Greece; the Earl of Euston and William James Hughan, of England; D. Murray Lyon, of Scotland; and Josiah H. Drummond, of Portland, Maine. The offices of the Sovereign College are at Richmond, Va.

ROYAL ORDER OF SCOTLAND.

The Royal Order of Scotland. This Provincial Grand Lodge has jurisdiction over the whole United States, and was instituted in 1878, with the late Albert Pike as Provincial Grand Master. It has no subordinate bodies. The membership January 1, 1896, was 288. It holds it charter from the Grand Lodge of the Royal Order of Scotland, at Edinburgh. The office of the Provincial Grand Secretary is at Portland, Maine.

ARABIC ORDER OF NOBLES OF THE MYSTIC SHRINE.

Nobles of the Mystic Shrine. This is not a regular Masonic body, but its membership is composed strictly of Masons who have reached the 32d degree, A & A. S. Rite (18th degree in England), or Knights Templar in good standing. There were Temples in the United States on January 1, 1896, with a total membership of about 42,000. The following statement of the origin and purposes of the Order is from an official source:

The Order of the Nobles of the Mystic Shrine was instituted by the Mohammedan Kalif Alee, the cousin-german and son-in-law of the Prophet Mohammed, in the year of the Hegira 25 (A. D. 656), at Mekkah, in Arabia, as an Inquisition, or Vigilance Committee, to dispense justice and execute punishment upon criminals who escape their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations. The ostensible object is to increase the faith and fidelity of all true believers in Allah. The secret and real purpose can only be made known to those who have encircled the Mystic Shrine. Its membership in all countries includes Christians, Israelites, Moslems, and men in high positions of learning and of power. The Order in America does not advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere.

The chief officer for the United States is styled Imperial Potentate, who resides at San Francisco, Cal., and the office of the Imperial Recorder is at Boston, Mass.

ANCIENT AND ILLUSTRIOUS ORDER OF THE KNIGHTS OF MALTA.

Ancient and Illustrious Order of the Knights of Malta. Established at Jerusalem, A. D. 1048. Reorganized on a Military Basis, A. D. 1118. Incorporated in America, A. D. 1883. Union with Imperial of Scotland, A. D. 1889. This Order is banded together under most binding forms to comfort one another in the practice of the Christian religion, to offer mutual assistance in time of need. *Pro Fido in Christo.* The Imperial Commandery of America is located at Philadelphia, Pa. The organ of this Order is the *Ancient Knight*, established in 1890, and published at Philadelphia. A history of the Order appeared seriatim in the fourth volume for 1893.

MYSTIC ORDER VEILED PROPHETS OF THE ENCHANTED REALM.

The Mystic Order Veiled Prophets of the Enchanted Realm. The Constitution and Statutes of the Supreme Council, containing fifty-two pages, gives the objects of the Order. Here is the Preamble:

"Although in order to secure the best interest of the Order and the most worthy material, none but Master Masons are eligible for its mysteries; and although one of the objects of the Order is to benefit the Symbolic Lodge, and although in many cases the government may be guided by Masonic usage as the most perfect extant, it is to be strictly understood that in itself this is not a Masonic Order and the degree is in no sense a Masonic degree."

The subordinates are styled Grottoes, and the presiding officer is "Monarch." The Supreme Offices are at Hamilton, N. Y.

ORDER OF THE PALLADIUM.

The Order of the Palladium. This Order is said to be divided into two masculine grades and one feminine grade. The first and second grades are Adelphos and Companion of Ulysses respectively for men; and the third, Companion of Penelope for women. It is said to have been instituted in 1730, and introduced into the United States in 1870, with its supreme head located at Charleston, S. C. There it apparently has laid dormant until 1884, when it seemed to be unearthed, and in 1886 it came forth as the New and Reformed Palladium, at which time it is stated that it was instituted "to impart a new force to the traditions of high-grade Masonry." Its councils are held *incognito*, and its proceedings only made in secret session and never printed. Its members are few and guarded. The organ of the Order of the Palladium is *The Free and Regenerated Palladium.*

KNIGHTS OF THE RED CROSS OF CONSTANTINE AND APPENDANT ORDERS.

Knights of the Red Cross of Constantine and Appendant Orders. *Initium sapientiæ Amor Domini.* The tradition is that the Order was founded by Constantine the Great A. D. October 28, 313, as a memorial of a divine miracle which effected his conversion to the Christian faith, and also as a reward for the valor of certain soldiers. It is not definitely known when the Order was restricted to Masons. It has had a checkered record. There is a good record since 1788. The Imperial Council of Illinois was organized in 1872 by direct authority from England, and confers six degrees, working three and making three official. In Maine, the Order is Knights of the Red Cross of Constantine, and Knights of the Holy Sepulchre, and St. John. There are Imperials Council in other States. The Sovereign Grand Council of the United States has a broken record of its triennial meetings, and some of the State Imperial Councils are not in harmony with it.

ORDER OF THE HOLY SEPULCHRE.

The Order of the Holy Sepulchre. This is said to have been instituted A. D. 326 by St. Helena, the mother of Constantine, in commemoration of her discoveries in the Holy Land. It was instituted with the sanction of Constantine and confirmed by the Pontiff Marcillinus. The Knights were selected from the Order of the Red Cross, and the original investments were made at Jerusalem, the knightly vows to be made while kneeling at the sacred tomb. The two Orders have always been intimately connected, and since 1190 under the same government. The history of the Holy Sepulchre since that period is therefore identical with the Red Cross.

ORDER OF THE MARTINISTS.

The Order of the Martinists. Martinez Pasqually and his disciple Louis Claude de Saint Martin, contemporaries of the last Rosicrucians of England, did not see the necessity of entrusting the hermetic traditions, which they retained, to mercenary associations; they therewere fore gathered around them a small number of Men of Desire who willing to sacrifice their personality with no hope of reward other than that of transmitting to a few carefully selected disciples the luminous teachings of some of the hierophants of antiquity and of their successors—the kabbalists and the hermetic doctors of the middle ages. Martinism lived obscure and away from the convulsions of society, at least in the exterior circle, till the universal movement towards Idealism upon the surface of the entire globe bore an eloquent testimony to the opinion advanced by every true and honest observer, namely, that Materialism is powerless to respond to the cravings of the scientific man. Martinism is the depositary of the sacred traditions, and has emerged from its voluntary obscurity; and again opened its sanctuaries of learning to the Men of Desire capable of understanding its symbolism. Martinism at first consisted of nine degrees, in two classes, under Martinez Pasqually, 1750; the system underwent a transformation by Saint-Martin and became ten degrees, in two Temples, 1767; it was reduced to seven degrees when introduced into Germany and Russia, 1782; aud in France and America Martinism has been reduced to three essential and four accessory degrees, 1887, being conferred by established and recognized Masonic authorities. The chief officer for the United States of America resides in Missouri, and its disciples are residents of more or less of the States.

KNIGHTS OF SAINT JOHN AND MALTA.

The Knights of St. John and Malta. The Chapter General of America governs the Ancient and Illustrious Fraternity of Knights of St. John and Malta, or Order of St. John of Jerusalem on this Continent, for the purpose of securing order and permanence, and propagating the principles of Charity and Hospitality. This Order claims control over the following five grades: 1. Order of Knights of Justice. 2. Order of Hospitallers. 3. Order of Priesthood. 4. Order of the Red Cross and Sepulchre. 5. Order of Commanders. The basis of the jewels for Encampments is the Maltese cross. The passion cross of the Commander is surrounded by a circle inclosing the initials: L. T. B. N. S. B. M. A. T. I. P. F. W. B. B. We think the headquarters is at Rochester, N. Y. There is a concise history, published in 1882, in New York, on "The Rise and Progress of the Order of St. John of Jerusalem," by Elizabeth Surtees-Allnatt.

SOCIETATIS ROSICRUCIANÆ OF THE UNITED STATES.

Societatis Rosicrucianæ of the United States of America. See at Philadelphia, Pa. The Modern Society of Rosicrucians was given its present definite form by Robert William Little, of England, about 25 years ago. It was founded upon the remains of the embers of the old German society which had come under his observation during some of his researches. He Anglicized it, giving it a more perfect system, and placed it in a working condition. It was introduced into the United States in 1879. Its present objects are mainly historical, archæological, and symbolical as pertaining to Freemasonry, secret societies, and arcane matters. None but Masons are admitted to its membership. There are nine grades, divided into three orders, namely,

First Order—I, Zelator ; II, Theoricus ; III, Practicus ; IV, Philosophus.

Second Order — V, Adeptus Junior ; VI, Adeptus Senior ; VII, Adeptus Exemptus.

Third Order—VIII, Magister Templi ; IX, Chief Adept.

Every frater shall choose a Latin motto to be registered with the Secretary, never to be changed.

Colleges of Societas Rosicruciana have been chartered in most large cities of the United States.

TEMPLE OF THE ROSY CROSS.

The Temple of the Rosy Cross. " For these things that appear delight us, but make the things that appear not hard to believe ; or, the things that appear not are hard to believe." — *Hermes*. The " DOOR OF THE TEMPLE OF THE ROSY CROSS " — Him of the GREAT SOUL, LOFTY MIND, and LOVING HEART. The " DOOR " of the Temple is at Buckley, Illinois. " The Soul. Its Powers, Migrations, and Transmigrations," by F. B. Dowd, represents some of the tenets and aspirations of these Rosicrucians. First edition, 1882 ; second, 1888.

HERMETIC BROTHERS OF LUXOR.

The Hermetic Brothers of Luxor. An Ancient and Noble Order. Teaches that the divine scintillations of Eternal Spirit will each complete its own " Cycle of Necessity." This the only immortal portion of the Human Soul. The Brotherhood was divided into three grades, and these again sub-divided into three degrees, in America. The Order in America was somewhat modified from the Eastern form. It is referred to in a foot-note in " Isis Unveiled." This Brotherhood has had a somewhat checkered record, at one time it was dormant. It has, it is understood, in quite recent years, been revived, re-formed, and is at present in active life, the Head of the Exterior Circle being in Illinois.

ORDER OE UNITED ESSENIANS.

The Essenians existed long before the Christian era, and many of the early Christians were members of the Order. A small book, now out of print, bears the following title : " Important Concealed Information, obtained from an old manuscript found in Alexandria, which shows that Jesus in a trance was taken down from the Cross, brought to life again, and in reality, died six months after, within a secret religious society, called Esseer Brethren, of which he was a member. A manuscript for Freemasons." The modern society, however, is not founded on the ritualistic principles of their ancient brethren. The modern Essenians are a body, quite numerous, based on a beneficiary plan of assistance in a time of need. Women are admitted. " The Essenes, their history and doctrines," by Christian D. Ginsburg, was published in London, in 1864.

ORDER OF THE S. S. S. AND BROTHERHOOD OF THE Z. Z. R. R. Z. Z.

The Order of the S. S. S. and the Brotherhood of the Z. Z. R. R. Z. Z. " All things come from within." Seal, a circle composed of three cobras, separated by three swasticas, inclosing two interlaced triangles, these triangles inclosing the crux ansata. The quotation is: " Neither height nor depth can measure the possibilities of the human soul." Love, with Wisdom is the secret of Life. The torch of Life is fed by the oil of Love. On the large cube of cream-white stone which was presented to the Order of the Z. Z., by a Mexican chief, is the following significant inscription :

" The Torch of Love is the Secret of Soul."

It is claimed in their traditions that this stone is of great antiquity, and that it was one of the chief stones in the altar of Teocallis. The hierophant of the Order is the Count A. de G. The principal office for this country is in Boston.

ORDER OF THE EASTERN STAR.

The Order of the Eastern Star was established in the United States in 1788, but did not flourish until a comparatively recent period. Robert Morris, an enthusiastic Mason, revived it for the benefit of the wives and daughters of American Masons. Equality and Justice are prominent tenets. It is called the Adoptive Rite. The degrees are founded on the virtues and characteristics of Biblical history :

1. Jephthah's Daughter (daughter's degree). 2. Ruth (widow's degree). Esther (wife's degree). 4. Martha (sister's degree). 5. Electra (the benevolent mother's degree). The Order is too well known to need further description. The General Grand Chapter's office is at Chicago, Ill.

THE THEOSOPHICAL SOCIETY.

The Theosophical Society was organized in New York, N. Y., on November 17, 1875. Henry S. Olcott, President-Founder, *Ad vitam.* Seth Pancoast and Geo. H. Felt, Vice Presidents. H. P. Blavatsky, Corresponding Secretary. John S. Cobb, Recording Secretary. Henry J. Newton, Treasurer. Charles Sotheran, Librarian. William Q. Judge, Counsel to the Society. The first subordinate Branch in America was organized at Rochester, N. Y., July 27, 1882, by Josephine W. Cables, who also established, edited, and published *The Occult Word*, four volumes, April, 1884, to April, 1889, quarto, the first Theosophical journal in America. The Theosophical Society was originally a secret association, having its secret signs and passwords. These have now been abandoned, and its doors are opened to all seekers after truth. "There is no religion higher than Truth" is its motto. There are now four Sections, namely, American, European, Indian, and Australasian. Alexander Fullerton, 108 East 17th Street, New York City, is General Secretary of the American Section. Within the Theosophical Society there is the E. S. T. to which members can be admitted who are prepared to thus advance by taking the proper steps, which information may be given on inquiry. The Outer Head of the E. S. T. is Mrs. Annie Besant, London, England.

At the Ninth Annual Convention of the American Section of the Theosophical Society, April 28-29, 1895, Boston, Mass, William Q. Judge and his following withdrew from the American Section, and organized an independent body under the name of Theosophical Society in America, of which Ernest T. Hargrove of England is President, with headquarters at 144 Madison Avenue, New York City.

American Section, Gen. Sec., Alexnnder Fullerton, New York City.
European Section, Gen. Sec., George R. S. Mead, London, Eng.
Indian Section, Gen. Sec, Bertram Keightley, Madras, Adyar, India.
Australasian Section, Gen. Sec., J. C. Staples, Melbourne, Australia.

ORDER OF THE MAGI.

The Order of the Magi. This Order is a true Secret Order in the fullest sense of the word. Its very cause of existence, its importance and its foundation principles are obliged to be so from the very nature of things. The "work, "Religion of the Stars," is the religion of the Order, but not secret. Its preachings and its practice are open to all who can appreciate it. The secret machinery of the Order is the vehicle by which the religion is taught in its various degrees according to the universal law of evolution. The Grand Temple is located at Chicago, Ill. The *Times-Herald* of July 26, 1896, Chicago, contained a five-column article relating to the Order, and a proposed new temple for the use of the Order to cost $200,000.

ORDER OF THE SUFIS.

The Order of Súfis. This is an Order representing the Sufiistic and Unitarian Theosophy of the Persians. The term Súff is derived from the Arabic word *Súf*, which means "wool," in allusion to the dress adopted by the Dervishes, who are the masters and teachers of the sect; the similarity of the word Súff with *Sophos* is accidental. The system consists in endeavoring to reconcile Philosophy with Revealed Religion, and in assigning a mystical and allegorical interpretation to all doctrines and precepts. The first principle of the system is "I am the Truth." The candidate represents a Traveller in search of Truth himself. "I am a hidden treasure, and I would fain be known." The Ascent. 1. A Tálib, or search after God. 2. A Murfd, or One who inclines. 3. Sálik, or Traveller. There are eight stages: Worship, Love, Seclusion, Knowledge, Ecstacy, Truth, Union, Extinction, or absorption into Deity — The Light.

The special poets of Súfiism are Háfiz and Báyazíd Bístámí. The best exposition of the Súfiistic doctrine is a small work entitled "Oriental Mysticism, a treatise on the Súfiistic and Unitarian Theosophy of the Persians," compiled from native sources by E. H. Palmer. Representatives of the Order in the United States reside in New York and Missouri.

THE GENII OF NATIONS, KNOWLEDGES, AND RELIGIONS.

The Genii of Nations, Knowledges, and Religions. This association is known as the G. N. K. R., having under executive charge the three branches, Nations, Knowledges, Religions. It was conceived in 1873; the child was born in 1888; the child will be able to walk in 1896, and can commence to care for itself about 1900, or at least in 1907. There are three branches (Ethnomedom, Ekphoron, Vidya-Nyaika) the Laws of Ens, Movens, and Om, and the secrets connected therewith. In 1888 there was published "A Call to the 'Awakened," from 'The Unseen and Unknown,' for an Esoteric College." It is a work of 200 pages, giving details of the Order and the wants this Society Esoteric, also the object of PANTOGNOMOS. It was born in Boston, in 1888, and is now on its feet. We think the hierophant resides in Applegate, Cal.

ORDER OF HEPTASOPHS, OR SEVEN WISE MEN.

Heptasophs; or Seven Wise Men. Wisdom, Truth, Benevolence. For the inculcation of the true and legitimate principles of Heptasophianism embodied in the wise sayings of the Seven Sages who flourished in Greecian history. Established in the United States in 1856. The chief officer is "Archon," with usual prefixes. The head of the Order is at Baltimore, Md.

RITE OF SWEDENBORG.

This Rite consists of six degrees, namely : The three symbolic degrees of the York Rite. 4°. Enlightened Freemason, or Green Brother. 5°. Sublime Freemason, or Blue Brother. 6°. Perfect Freemason, or Red Brother. A Lodge was organized in New York, in February, 1859, and continued work till 1863. The highest officers are all members of the Swedenborgian Church, but the latter three degrees are open to all Masons of merit, without regard to their religious beliefs. It claims the title of "The Primitive and Original Rite of Symbolic Masonry." It is practised in Canada as a distinct rite.

UNITED ANCIENT ORDER OF DRUIDS.

The Druids were a sacred Order of Priests which existed in Britain and Gaul, but their mystical rites were carried to the greatest perfection in Britain. Druidism was divided into three degrees — Bards, Prophets, and Druids. The constitution of the Order was in many respects like that of the Masons. The governing body is styled the Grand Grove of the United Ancient Order of Druids of the United States of America. They are most numerous in New York, Pennsylvania, and Maryland.

There is also a body styled "The Ancient and Archæological Society of Druids," reconstructed in 1875, which admits only Masons. We are uncertain whether this latter Society has been introduced into the United States as yet.

ROCHESTER BROTHERHOOD.

The Rochester Brotherhood. This society was organized in Rochester, N. Y., November 3, 1887. "Peace be with you." Its symbol is a triangle, with R. B. in the center, LL at the upper point, SS at the left point, and KD at the right point, all inside. LL—"Live the Life"; SS—"Search the Scriptures"; KD—"Know the Doctrine." The Brotherhood published "The Perfect Man is the Anthropomorphic God." "Christos" in Greek letters inclosed in a circle surrounded by a halo. There were about 100 members.

ORDER OF GALILEANS.

The Order of Galileans exists both North and South of Mason and Dixon's Line. Their preamble says : "We select the small band of Galilean Fishermen for our example in laboring to promote the interest of mankind, and the kingdom of the Lord." Their several organizations are called Tabernacles. This Order is very popular with the colored population of the United States.

ORDER OF THE ORIOLE.

The Order of the Oriole. An organization peculiar to Maryland, or more especially to Baltimore. Their parades are made with great pomp, with elegant display, the procession often representing scenes in the East. The night pageant of September 14, 1882, was one of great magnificence, and possibly may not have been equaled. This particular display illustrated "The Rama-Chandra, or briefly, Rama-Avatara." This is taken from the Ramayana, one of the two great epic poems of India. Fifteen tableaux from the poem, illustrated, with a translation, entitled "The Epic of India," was published for distribution by the Order of the Oriole, 1882.

SOCIETY OF ELEUSIS.

Society of Eleusis. It is stated on its shield that this Order was instituted B. C. 1356. The motto of the Eleusinians in this country is: *Quod hoc sibi vult? Commune bonum.* Founded on a portion of the ceremonies and tenets of their ancient brethren, modified and modernized to conform to existing environments, the society occasionally holds a Grand Festival, with music, dancing, banquet, and commemorative exercises. The duodecennial celebration in Boston, Mass, on March 6, 1884, was considered the most elaborate, the typographical specimens of which were elegant.

BROTHERHOOD OF THE WEST GATE.

The Order of the West Gate. "Wealth, Fame, Power—ALL that the world can give sink into nothingness in the presence of restored INNER HARMONY." This is a Brotherhood earnestly engaged in the solution of the esoteric mysteries of the microcosm; a problem, rightly solved, re-opening Eden and ensuring harmony in all affairs—domestic, social, and national. While the Soul directs, there is Growth. The exponent of the West Gate Philosophy is *The Oracle*, and it is published at Bridgton, Maine.

BROTHERHOOD OF THE NEW LIFE.

"He breathed on them, and said, 'Receive ye the Holy Ghost.'" This Brotherhood has published some literature; the leading work is "The Breath of God with Man." It aims to give the ground and evidences of Universal Religion. The Brotherhood declare that One is near, who speaks, "I am the bread of life. If any man partake of My substance, he shall live forever." "We have sought and found. We do know that there is a world of plenary life, beyond the realm of corporeal elements." "Seek and ye shall find." "I am the door." The Brotherhood emonates from California.

ANCIENT ROYAL ORDER OF OSIRIS.

The Order of Osiris dates from the reign of the Egyptian King Menes, the first in the Dynasty styled I, by the historian of that ancient country, Manetho, of which Order both these personages were members. The Supreme Tribunal of the Ancient Order bases all its statements on a conservative era, namely, A. D. 1896, or A. O. 5519. The mysteries are called the Lesser and Greater Mysteries. "The Mysteries were instituted in virtue, and proposed the noblest ends, by the worthiest means." The Order seeks "to clothe the naked; to feed the hungry; to educate the orphan; to know each other, and ourselves." Truth, Justice and Equity are their watchwards. The headquarters of the Order is not given in its "History, Objects, and Aims," published in 1887.

ORDER OF THE ALFREDIANS.

This Order was active about twenty years ago in Boston, although little is heard of it in quite recent years. Intended especially for the descendants of the wise and good King Alfred, yet it will find favor with those descended from branches of the same *Stock*. The advice of the dying Alfred to his son is accepted as a rule of action, and on that advice the precepts of Alfredianism are founded. Alfred ascended the throne April 23, 871, and therefore the Alfredians decree that April 23 shall be celebrated as the commemoration day of the Order throughout the world. They also state as an aditional reason for the 23d of April, that it is the natal day of Shakespeare, 1564, the poet of all time, the embalmer of the Anglo-Saxon tongue.

ORDER OF THE OMAH LANGUAGE.

Order of the Omah Language. The Omah tongue is the root of the Language. The primal language was the link which allied man to Yahveh; through it he comprehended a knowledge now lost in a labyrinth of confused sounds. The language in its fullness of meaning, revealed to man the science of material life; made him an alchemist and a prophet; through its symbols he calculated the mathematical construction of the universe, and comprehended the finite meaning of his planetary existence. This language now upon this planet has once more reached the identical point from which it was diffused. Men daily pronounce the magic words, having no conception of their occult power and meaning. It is the purpose of this Order to discover these magic words. A word to the wise is sufficient. The organ of the Order is the *Psychic Messsnger*. The head of the Order is the head of the nation—Washington, D. C.

IMPERIAL ORDER OF MUSCOVITES.

Imperial Order of Muscovites. This Order is of a Russian character and was introduced into the United States in 1894. Its officers are styled Czar, Regent, Commander, etc. Much secrecy is exercised by those connected with it. The first Lodge in this country was organized March 30, 1894, at Cincinnati, Ohio, and was called Kremlin-Moscow. It is not connected with the Odd Fellows, yet it is said to be especially designed for them, something as the Arabic Order of Nobles of the Mystic Shrine is designed for those in the higher degrees of Masonry.

ORDER OF THE SANHEDRIM.

This Order was organized July 26, 1887, in the State of Michigan, and is designed more especially for a Press Brotherhood. There are three classes, namely, 24 Priests, 23 Elders, 24 Scribes, a total of 71, and with one who sits in "Moses seat," equals 72. The National Sanhedrim's officers are Patriarch, Father of Judgment, Referee, Senior and Junior Almoners, Senior and Junior Monitors; also, appointive officers, Senior and Junior Notaries, and the Pedagogue. There is also a Sage in the Great Sanhedrim. The city, town, and country organizations are styled "Little Sanhedrims." Headquarters are at Detroit, Mich.

ORIENTAL ORDER OF HUMILITY.

This Order is sometimes styled "Sons of Humility," and was originally called The Oriental Haymakers when the sublime degree was conferred upon the King of Persia. The Supreme Sultan is the head of the Order and his edicts are to be obeyed — the penalty for disobedience at the sessions being executed at once. The decorum of the meetings must be enforced. It is in vogue in nearly all the large cities. The legend of the Order gives an epitome of its history.

ORDER OF THE GRAND ORIENT.

This Order is comparatively quite modern, it having been taken from other existing rites and reconstructed. Its principles read thus: "To recognize and assert that there is no exclusive possession of education, wealth or position; that all men were born equal; to elevate man's social position; to germinate thought and gather reason from symbolism; to recognize these principles as having existed since time began; to promulgate and maintain them while we live, and to hand down to and enjoin upon posterity their existence, until Time shall be no more." This Order is conferred in nearly all the large cities.

SONS OF JONADAB.

The Sons of Jonadab are a body of men that date back many years. They base their organization on the verse found in Jeremiah xxxv, 6: "We will drink no wine, for Jonadab the son of Rechab, our father, commanded us, saying, 'Ye shall drink no wine, *neither* ye nor your sons for ever.'" The Sons of Jonadab were flourishing in New England some twenty years ago, but of late years have somewhat depleted on account of other more modern similar associations. Any Son of Jonanab who once breaks his pledge can never be reinstated. They believe in having correct and wholesome laws, and then living up to them, and hence are not changing the codes for experiments.

UNITED DAUGHTERS OF RECHAB.

The Daughters of Rechab were established in Boston, March 15, 1845, and their pledge is based on the command which Jonadab the son of Rechab gave to his posterity, Their motto is "Mercy and Truth are met together." After quoting Jer. xxxv, 6, they also quote I Peter i, 22; I Cor. iii, 14; I John iii, 18; Eph. iv, 32; Matt. v, 10. They were a potent factor with the Sons of Jonadab in their day.

COMMONWEALTH OF JESUS.

The Commonwealth of Jesus. The object and aim of this Commonwealth shall be the highest development of the spiritual, mental and physical interests of humanity, by organized Christian coöperation. The Head of this organized body shall be Jesus Christ. "He that hath ears to hear, let him hear." "The true, eternal aristocracy, coming down from an unbroken line of kings and priests, after the Order of Melchisedeck, in whose veins flows the bright RED blood." No date of organization is given. Official address, San Francisco, Cal.

ORDER OF THE MACCABEES.

This Order was started, we are informed, in Michigan, and took its name from the patriotic Hebrew Judas Maccabeus and his decendants. It is generally supposed that their name was formed from the fnitials of the Hebrew words inscribed on their banner: *Mi Camoka Baalim Iehovah* (Ex. xv, 11), "Who is like unto thee, O Lord, among the gods." The emblem of the ancient family is said to have been a hammer. How far the modern Order adopt the principles and tenets of the ancient brethren is not stated in their literature. Suffice it to say that the main features are a ready financial help in a time of need. Their bodies are styled Tents, and they are said to be very numerous in the Middle and Western States.

THE NEW ORDER OF BUILDERS.

This Order was founded in New York City, September 29, 1879, by William H. Von Swartwout, its President. "By the righteousness of one the free gift came upon all men" (Rom. v, 18). The Branches, or sub-orders, manage and operate sources of production, distribution, and supply. Each individual gravitating to the Order will incline as adaptability draws him. Six hours are a working-day; five days a week; twenty days a month; ten months a year; twenty-nine years is the Commonwealth working limit. The period of public service begins at 21 and ends with 49 — the 50th birth begins every person's Jubilee. This service bestows Olombia's citizenship. He then enjoys health, life, liberty, development, culture, and pleasure, "without money and without price." The President has lectured in nearly all the larger cities of this country, and also in England, developing the Order and detailing its ramifications in society. Several works have been published elaborating the New Order, the most prominent being "The New Political Economy." The President's address is Box 248, New York City.

THE UNIVERSAL REPUBLIC, OR THE UNITED STATES OF EARTH.

This is a scheme for a new order of thing arranged and promulgated by George Prindle, McGregor, Iowa. "Five hours study and five hours work each working day, for every well man or woman on earth." Addressed to all those who love truth, purity, and pacific progress. It abolishes all ignorance, want, and crime. It will lift all up to a high plane of civilization.

THE CROWNED REPUBLIC.

The New Demands of Scientific Knowledge, Association, and Industry. It is possible to secure personal freedom, social unity, and universal wealth. This plan for a new state of society was elaborated in 1860. Arranged by Dr. Marsh and published in Boston, 1879. Intellectual, social, and industrial demands provided for. Work for all, and its products for all. The problem of social reorganization worked out, and made of universal application.

ORDER OF THE WHITE SHRINE OF JERUSALEM.

This is a modern Order founder by Charles D. Magee, who is also the Supreme Chancellor, with his office at No. 905, Masonic Temple, Chicago, Ill. Anna E. Manchester is High Priestess. The Shrine is governed by a Supreme Board of Directors. We do not know what extensive progress this new Order has made, but time will show that.

BENEVOLENT AND PROTECTIVE ORDER OF ELKS.

The Order of Elks was first organized in New York City, May 21, 1868, by a few gentlemen of the theatrical profession drawn together for social intercourse. It has now developed into a widespread and powerful Order of Benevolence, with Lodges in over 300 of the principal cities of the United States. It aims to promote the brotherhood of man, and it designs to offer to its members the certainty of warm hearts and welcome hearths in the various cities to which business or pleasure may summon them. One of their first tenets are these lines:

"The faults of our brothers we would write upon the sands;
Their virtues upon the tablets of love and memory."

The Order is a child of America, and its founders had no conception of the scope and possibilities of the present organization. The first four officers are Exalted Ruler, Esteemed Leading Knight, Esteemed Loyal Knight, and Esteemed Lecturing Knight. It is a very popular organization with an excellent suggestive ritual.

INDEPENDENT ORDER OF ODD-FELLOWS.

We need say but little about this well-known Order. It was organ ized in the United States at Baltimore, Md., on April 26, 1819, by five members of the Order of the Manchester Unity, England. The leading spirit in this movement was Thomas Wildey, who has the honor of being "The Founder and Father of American Odd-Fellowship." The other four associates are worthy of record: John Welch, Richard Rushworth, John Duncan, and John Cheatham. *Wildey*, "The Father of American Odd-Fellowship," very appropriately corresponded with *Washington*, "The Father of his Country," which was the name of the first Lodge of Odd-Fellows. There are at the present time almost 11,000 subordinate lodges with a membership of over 800,000. There are nearly 2,700 subordinate encampments with a membership of over 133,700 There are over 4,000 Rebekah lodges with a membership of over 253,000. The Order's supreme power for all its subordinates — Grand Lodges and Grand Encampments, subordinate lodges and encampments, Rebekah lodges and Conventions, and Patriarchs Militant — is contained in a "Sovereign Grand Lodge," meeting annually. The principle of the Order, its degrees, symbols, benefits, and general work, are too well known to require any further details.

ORDER OF B'NE B'RITH.

This is an Order composed of the Hebrew race and devoted to its people, race, religion, and interests. The official organ of the Order is *The Manorah*, founded by Benjamin F. Peixotto, published in New York City. This monthly has published a complete history of the Order.

ORDER OF THE SONS OF TEMPERANCE.

This Order was organized in the city of New York, September 29, 1842, by sixteen persons, at Teetotallers' Hall, in Division Street. The National Division was organized June 17, 1844. Its membership in 1850 reached to little less than 300,000. It has done and is doing a great work, notwithstanding its decline in membership, which has been caused by other similar societies, organized in more recent years on the same principles. To the inquiry, "Why this Order had Secrets connected with it?" the following apt reply was published: "There was an ancient allegory which taught that Envy and Idleness, once upon a time, got married. They had one child, and its name was Curiosity. That child is still living upon the earth, and it seems to be a sort of omnipresent being which sustains itself by petty thieving, taking a little from one, a little from another, and some from all. It was to prevent the too frequent incursions of this inquisitive, meddlesome little creature, that secrets were introduced into our Order."

The Sons of Temperance was for gentlemen; the Daughters of Temperance was for ladies; the Cadets of Temperance was for boys.

ORDER OF GOOD TEMPLARS.

This Order had its origin in Central New York, in 1851, and grew rapidly, soon spreading to all the States and the Queen's Dominions. It is a total abstinence society and admits both ladies and gentlemen to its membership. It is prohibition absolutely. No license in any form and under no circumstances. It has several features different from the Sons, Daughters, and Cadets of Temperance, yet is in harmony with them as a factor of the temperance movement. The Order is too well known for further remarks.

IMPROVED ORDER OF RED MEN.

This Order was really organized in Maryland, in 1835, although there were associations under the name of Red Men at Fort Mifflin during the Mexican war in 1812. The Order adopted for its motto, "Freedom, Friendship, and Charity." Its tribes are found in nearly every State, and it has many attractions that find a response in the bosom of the American people. Its vocabulary is attractive and perpetuates the history and customs of the red race. One thing it has done to perpetuate itself; it has been the means of bringing to light many Indian names which were fast passing into legends. The sonorous words are music in almost every locality through this country and the Red Men have unearthed many from tradition and legend

THE E-SOTER-ISTS OF THE WEST.

We have not been able to get much information of this circle or Brotherhood. It seems to be *incog* to the outside world. The word West we are told means distinctly the western hemisphere in contrast with the eastern hemisphere. The peculiar manner that the word "SOTER" is exposed would indicate that the meaning of that word (saviour) might have an arcane significance with the members. The Ichthic acrostic in the Sibylline Oracles contains the quoted word: IESOUS CHRIESTOS THEOS UIOS SOTER. Godfrey Higgins says there is in the Adyta of St. Peter's Church a column or lithos on which are inscribed the words, "ZEUS SOTER." There is esotericism in this.

THE TEMPLE OF ISIS.

This Temple is located in Chicago and is presided over by one of the Magi. Its symbol is a four-winged kneph surrounded by a cobra. Hermetic lectures are delivered twice a month to the members on a variety of arcane subjects, which are printed and distributed to the appreciative. Five volumes have thus far been published. The talks penetrate beneath the surface, and many hermetic crypts have been brought to light for study and enlightenment. The volumes are for sale at one dollar twenty-five cents each. This Hermetic Brotherhood also publish other works on the Mysteries, the Sphinx, the Pyramids, and hermetic teachings.

ORDER OF THE S. E. K.

This Order is a circle of students for the study of symbolism and its application to the psychical aspects of man — "I think, therefore, I am." The unfoldment of a cube is a crucifixion cross. The esoteric student can penetrate within the veil. Some of its members are also students of Egyptology. The membership is quite limited and scattered. The head of the Order, we think, resides in Massachusetts.

ORDER OF THE TALL CEDARS OF LEBANON.

This Order is founded on some words of Job (xxxi, 4 8) and of Solomon (Cant. v, 15). The Stranger takes a pilgrimage to the Temple, and is shown the Tall Cedars of Lebanon, and there taught a lesson that sooner or later he will pass to "that undiscovered country from whose bourne no traveler returns." Enough has been said.

THE KNIGHTS OF BIRMINGHAM.

This is military degree. It was introduced into Louisiana in 1844, and is conferred in some of the States at the present time, although it is gradually becoming obsolete. Enough has been said to a P. S.

THE FIFTH ORDER OF MELCHIZEDEK AND EGYPTIAN SPHINX.

We are not sure that this Order is in activity at the present time; at least, a session has been held within two years in the city of Boston, Mass. Its heads are Prince and High Priestess, both arrayed in gorgeous apparel. The Order claims great antiquity, even several thousand years before A. M., which may stand for Ante-Melchizedek, and not "After the Order of Melchizedek" (Ps. cx, 4). This Order is also known as "The Solar, Spiritual, Progressive Order of the Silver Head and Golden Star." Its place of meeting is called a Grotto.

ANCIENT ORDER OF HIBERNIANS.

This Order is a well-known Catholic institution for the purpose of promoting Friendship, Unity, and True Christian Charity among its members, by raising or supporting a stock or fund of money for maintaining the aged, sick, blind, and infirm members. It is an adjunct to the Catholic religion, and too well known to be further described.

ANCIENT ORDER OF FORESTERS, FRIENDLY SOCIETY.

This Order claims to have records that date back to October 29, 1745, under the name "Royal Foresters," at Knaresborough, England. That name was changed to "Ancient Order of Foresters" in August, 1834. In 1850 the Order numbered 100,000 members. No Order grew more rapidly in the same length of time. It organizations are styled Courts and number now in the United States almost 10,000. It is a benefit association. Its head officer is Chief Ranger.

RITE OF LAX OBSERVANCE.

When the Rite of Strict Observance was established by Baron von Hund about 1754, he and his adherents termed the English Rite the "Lax Observance." We are quite sure there is a Lodge of the Lax Observance in one of the Western States in activity. The Strict Observance comprises six degrees, viz.: 1. E. A. 2. F. C. 3. M. M. 4. Scottish Master. 5. Novice. 6. Knight Templar. Later than 1754, there was added the 7th, Professed Knight.

ANCIENT ORDER OF UNITED WORKMEN.

This Order had its origin in in Meadville, Pa., in 1868. After four years of local operation it spread over the country. It is a beneficiary organization. A few years later were organized on a similar basis the Knights of Honor, American Legion of Honor, Royal Arcanum, Chosen Friends, Golden Cross, Pilgrim Fathers, Order of Solon, and scores of others too numerous to mention.

Space forbids to give a resumé of several mystical organizations noted down for this paper.

MONOSYLLABICS.

Think not that strength lies in the big round words
Or that the brief and plain must needs be weak·
To whom can this be true who once has heard
The cry for help, the tongue that all men spea
When want or wo or fear is in the throat,
So that each word gasped out is like a shriek
Pressed from a sore heart, or a strange wild note
Sung by some fay, or fiend. There is a strength
Which dies if stretched too far, or spun too fine,
Which has more height than breadth, more depth than length.
Let but this force of thought and speech be mine,
And he that will may take the sleek, fat phrase
Which glows and burns not, though it gleam and shine—
Light, but no heat—a flash, but not a blaze!

Nor is it mere strength that the short word boasts:
It serves of more than fight or storm to tell;
The roar of waves that dash on rock-bound coasts,
The crash of tall trees when the wild winds swell;
The roar of guns, the groans of men that die
On blood-stained fields. It has a voice as well
For those that far off on their sick-beds lie;
For them that weep, for them that mourn the dead,
For them that laugh, and dance, and clap the hands,
Or joy's quick step, as well as grief's slow tread,
The sweet, plain words we learnt at first, keep time;
And though the theme be sad, or gay, or grand,
With each, with all, these may be made to chime,
In thought, or speech, or song, in prose or rhyme.

—*Dr. Addison Alexander.*

ASKI-KATASKI-HAIX-TETRAX-DAMNAMENEUS-AISION. These mystical words, Athanasius Kischer tells us meant "Darkness, Light, Earth, Sun, and Truth," were, says Hesychius, engraved upon the zone or belt of the Diana of the Ephesians. Plutarch says that the priests used to recite these words over persons who were possessed by devils.

THE CONCEALED M. The Letter M is concealed in the following Latin enigma by an unknown author of very ancient date:

Ego sum principium mundi et finis seculorum;
Ego sum trinus et unus, et tamen non sum Deus.

THE GREEK LETTER SOCIETIES.—The Phi Beta Kappa ought not to be compared with the so-called Greek letter societies, as its purpose is entirely distinct. It was founded at William and Mary College, Virginia, in 1776, and each chapter is managed by its own graduates, notably the college faculty, and election is bestowed at the close of the four years' course as an honor upon a portion of the class, those having the highest college rank being alone eligible, while the Greek letter societies are organized by the undergraduates, who are the active members and in most of the colleges are elected from the four classes. These societies originated in Union College, Schenectady, N. Y., and the late Isaac W. Jackson, LL. D., Professor of Mathematics in that college, was, while a student, the founder of the first one, the Kappa Alpha, in the autumn of 1825. It was followed by the Sigma Phi in March, 1827, and the Delta Phi in the autumn of 1827. A chapter of the Sigma Phi was established in Hamilton College in July, 1831, the year before the Alpha Delta Phi was founded. Prof. Thayer's statement that all the Greek-letter societies, except the Phi Beta Kappa, are imitators of the Alpha Delta Phi, and that the latter is older than all the others, is met by the fact that the Kappa Alpha is seven years older and the Sigma Phi and Delta Phi five years older, and even the Hamilton chapter of the Sigma Phi antedates it.—*Member of a Greek Letter Society Since May, 1849.*

THE SECRET OF SATAN.—And so at last I saw Satan appear before me—magnificent; fully formed.

Feet first, with shining limbs, he glanced down from above among the bushes,

And stood there erect, dark-skinned, with nostrils dilated with passion—

(In the burning intolerable sunlight he stood, and I in the shade of the bushes)—

Fierce and scathing the effluence of his eyes, and scornful of dreams and dreamers, (he touched a rock hard by and it split with a sound like thunder).

Fierce the magnetic influence of his dusky flesh; his great foot, well formed, was planted firm in the sand with spreading toes.

"Come out" he said, with a taunt, "Art thou afraid to meet me?"

And I answered not, but sprang upon him and smote him.

And he smote me a thousand times, and brashed and scorched and slew me as with hands of flame;

And I was glad, for my body lay there dead; and I sprang upon him again with another body;

And he turned upon me, and smote me a thousand times and slew that body;

And I was glad and sprang upon him again with another body;

And with another and another and again another;
And the bodies which I took on yielded before him, and were like cinctures of flame upon me, but I flung them aside;
And the pains which I endured in one body were powers which I wielded in the next; and I grew in strength, till at last I stood before him complete, with a body like his own and equal in might—exultant in pride and joy.
Then he ceased, and said, "I love thee."
And lo! his form changed, and he leaned backwards and drew me upon him,
And he bore me up into the air, and floated me over the topmost trees and the ocean, and round the curve of the earth and under the moon—
Till we stood again in Paradise.—*Edward Carpenter, in Lucifer* Vol. xiii., p. 272.

A WHIZGIG. What is a *whizgig*, a word I recently saw in a book?
OBSERVER.

Webster does not define a whizgig, but Augustus DeMorgan has a paragraph on a whizgig which we here give from his "Budget of Paradoxes." This item is the review of a book sent to DeMorgan:

"The Theory of the Whizgig Considered; inasmuch as it mechanically exemplifies the three working properties of nature, which are now set forth under the guise of this toy, for children of all ages." London, 1822.

The toy called the *whizgig* will be remembered by many. The writer is a follower of Jacob Behmen, William Law, Richard Clarke, and Eugenius Philalethes. Jacob Behmen first announced the three working properties of nature, which Newton stole, as described in the *Gentlemen's Magazine*, July, 1782, p. 329. These laws are illustrated in the whizgig. There is the harsh astringent, attractive compression; the bitter compunction, repulsive expansion; and the stinging anguish, duplex motion. The author hints that he has written other works, to which he gives no clue. I have heard that Behmen was pillaged by Newton, and Swedenborg by Laplace, and Pythagoras by Corpernicus,, and Epicurus by Dalton, &c. I do not think this mention will revive Behmen; but it may the whizgig, a very pretty toy, and philosophical withal, for few of those who used it could explain it.—*DeMorgan's Budget of Paradoxes*, p. 151.

"The night of the soul is the day of the spirit."—"SOULS" BY ABER
"Except a man be reborn he cannot see the kingdom of God."—JESUS

A MANUSCRIPT FOR FREE MASONS.—A member of the Abyssinian Mercantile Company discovered in Alexandria an ancient house formerly occupied by Grecian Friars, in whose oblivion-abandoned library was found an old pergament. A French literate, accidentally present, at once commenced deciphering it, but a missionary, in the ardor of fanatical orthodoxy, tried by all means to destroy the antique document. But the efforts of the Jesuit missionary do not seem to have been successful, as a copy of the Latin original was written, which copy, through the Free Masons, found its way to Germany. It has been proved, from the archæological discoveries made on the spot, that the house where the pergament was found was owned and occupied by the order of "Esseens." Further, that the document found was the only remains of literature from the once well-filled library of this scientific and religious order or brotherhood. The French literate who first perceived the importance and historical worth of the manuscript, tried hard to enrich the French Academy with the original, but owing to the intrigues of the Jesuit mission in Egypt, bent on destroying a document so detrimental to their doctrines. he was not successful, although it was preserved principally through the interference of influential Abyssinian merchants and Pythagorical societies, from whom the copy above spoken of came into the possession of the modern institution of Free Masons, and a Society in Germany now possesses the (without doubt) only copy in existence.

This work contains a lithograph likeness of Jesus Christ, which is the oldest known, having been found on a tomb in the catacombs.

TEN WAYS OF PAYING FORFEITS.—1. Say four flattering things to the person next you without using the letter I.

2. Make a sentence of ten words, each beginning with the same letter.

3. Repeat the alphabet backward.

4. Give the names of six poets, or historians, generals, kings, or queens.

5. Kiss a box inside and outside without opening it. This is done by kissing it inside and outside the room.

6. Make two lines in rhyme.

7. Imitate, without a smile, any animal your companions may name.

8. Be blindfolded, and then, of a dozen hands presented to you, decide which are right hands and which are left.

9. Write the name of your favorite on the air (with your forefinger.)

10. Conjugate the verb "to love," bowing at each clause to a different member of the company.

Jesus and the Talmud.

The Talmud, of course, does not say that Jesus, or Yeshu, as he is called in rabbinical literature, was the son of God, nor is it stated there that he himself said he was. According to the Talmudical record Jesus was the son of Mary, who was a friseuse, and married to one Pappus ben Judah. Not this Pappus, however, but another man by the name of Pandyra, was the father of Jesus. (Treatise Sanhedrim, 67a.)

Jesus is reported to have been in Egypt, where he secretly studied the mysterics of witchcraft. The magicians were very jealous of their mystical knowledge; but being aware of the difficulty of intrusting it to memory, they took the only precaution to prevent its exportation by having the clothes of every stranger who left the country searched for any notes he might have taken. Jesus, however, succeeded in taking with him some notes which he had put down, not on any writing material, but on the skin of his body. (Treatise Sabbath, 104b.) Jesus was the disciple of the Tannai Rabbi Joshua ben Perachia. This Rabbi is blamed for having inexorably repulsed his heretic pupil. He is, indeed, represented as having accelerated, if not caused, the ultimate apostacy of Jesus from Judaism by turning a deaf ear to his rueful supplications and entreaties for forgiveness (Treatise Sota. 47a.)

This is about all that is reported in the Talmud of the life of Jesus. except that he taught his disciples his own views on the Jewish civil law. (Treatise Abodah Zarah, 17a.) There are, however, some very interesting points in the report of his trial and the offences for which he suffered death.

His principal offence is reported to have been ridiculing the doctrines of the Jewish teachers. (Treatise Gittin, 57a.) But this offence, grave as it was considered to be, was punishable by heaven alone; it was not a crime the penalty of which could be inflicted by human hands. Accordingly, he was accused and condemned to death on the charge of having practiced witchcraft and led Israel astray.

The Jews, like the church in the days of her power, summarily disposed of heretics. But Jesus being well known to and befriended by the Governor of Palestine, they had to grant him a fair trial, so much so, indeed, that for the last forty days previous to his execution, it was made publicly known that he had forfeited his life to the law, and that all who could show cause why sentence should not be passed on him were invited to do so. No one, however, came to say any thing in his favor, and consequently he was crucified in Lud (Lydia?) (on Easter eve. Sanhedrim 43a.))

Of the disciples of Jesus six only are mentioned in the Talmud—

Matthai Naccai, Nezer, Boni, Todah, and Jacob of the village Siccania. Of these all except the last one are reported to have been executed together with their master, having made in vain a desperate effort to save their lives by the queer argument of a *jeu de mots* of their names with similar words in the Bible (Ibidem.) Jacob of Siccania, the disciple last mentioned, must have in some way or other escaped the fate of his colleagues at the time of their execution, and he seems to have afterward saved his life by a shrewd policy. He took care not to teach his master's religious ideas publicly, while on the other hand he seized every occasion of ostentatiously disseminating his innocent views on the Jewish civil law. (Treatise Zarah 17a.) He did not, however, escape suspicion; for when he once offered to cure a nephew of Rabbi Ishmael, who had been stung by a reptile, the Rabbi refused his services, preferring to let his relative die rather than have his life saved by the heretic, who might cure him by some improper means, or in the name of his master. (Ibidem 27a.)

The crucified Jesus is mentioned in the Talmud only once. Titus, while in Palestine, is said to have conjured Jesus from the dead, and to have asked him which nation was esteemed highest in heaven. Jesus said Israel was. Titus then continued to ask, "Shall I wage war upon this people?" To this Jesus replied: "Seek their good and not their evil; touch them not, for whosoever toucheth them might as well touch the apple of his own eye!" (Treatise Gittin 57a.)

The discussion of the origin and authenticity of these Talmudical reports, interesting as it certainly must be, is a subject not suitable for a short article for a magazine; besides, it is too complicated a matter for the limited space allotted to these lines. I shall, therefore, confine myself to making a few remarks on the aforementioned dialogue between Titus and Jesus. This passage is evidently a fable. It bears the stamp of a later interpolation, and appears to me to have been suggested by a desire of forcing upon the Christian world the conviction that its own faith, out of policy as well as principle, disapproved of the persecution of Israel, and the strong figure put into the mouth of Jesus was intended to impress the inviolability of the Jewish nation upon the minds of her relentless oppressors.

WORDS OF JESUS—ADDITIONAL. In the Codex Bezæ, an ancient manuscript of the New Testament, supposed to belong to the sixth century, and preserved in the University Library at Cambridge, the following words are found in addition to Luke vi, 5.

"On the same day, seeing one working on the Sabbath, he said to him: 'O man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art accursed, and a transgressor of the law."—*Jesus.*

Lesson in The Formal Logic.

(*Continued from page* 256.)

IV

CHICAGO, Ill., July 16, 1896.

S. C. Gould, Dear Sir.— Your very kind and encouraging letter of the 7th inst. at hand.

I have explained the Static of the Psychical, Reception, and will now call your attention to the Dynamic, Re-presentation.

Will — the idea.
Expression — the reality.

Static Aspect — Disposition | Reproduction — Dynamic Aspect.

−	+
Liberty — the idea.	Freedom — the idea.
License — the reality.	Inhibition — the reality.
Static Aspect — Anarchy.	Static Aspect — Order.
Waste — Dynamic Aspect.	Economy — Dynamic Aspect.

Liberty, the negative (−) pole of Will ; Freedom, the positive (+)
License, " " " " " Expression ; Inhibition, the pos. "
Anarchy, " " " " " Disposition ; Order, the positive "
Waste, " " " " " Reproduction ; Economy, the pos. "

The Psychical, as it appears to me, means *man*. Man as an extension of Amœba. Will is the idea or name for Expression, the fact or reality. It depends upon Disposition. Disposition has the plasmic reference. The work done by expression is Re-production. Reproduction has the Cellular reference. Expression refers to the fibrous aspect of the cell, of a cellular formation, as man is. All this will interest the student in the anatomical class, I suppose. I don't pretend to understand it at all. It is the declaration of the principle of arrangement, in Sematology. When the disposition of the elements (plasm) of the cell are normal the Reproductive processes should be favorable to organic development — positive (+). But as there is always waste of old wornout material, normalization (morphological rectification), there is always anarchy as well as order, Waste and Economy in each cell of the cellular formation. The waste stuff obeys the first Law of Motion — Negation (—) ; the Economical the 2d — Position (+); and the joint account operation of the 1st and the 2d give the 3d — Equation (=) or Reproduction ; and Reproduction is the work done by the man. "A thing is what it does." (*Lewes.*) Now take the axiom — "An act is an impression and an expression," and the Algebraic Formula,

$- \times + = -$
$- \times - = +$
$+ \times - = -$
$+ \times + = +$

The substitute the — and + poles of Desire (Aversion and Appetition) and those of Reproduction (Waste and Economy) respectively for the left and right hand columns of the formula, and the localization of the qualification of an act is so plainly suggested that the most common mind cannot fail to see it.

Now, right here, is work done by terms themselves.

Some may say that it is ourselves who do the work, and there may be molecules who, if they could speak, would insist that colors, sounds, tastes, etc., were *their* work. Socrates says: "If propositions are either true or false, names, which are parts of propositions, must be true or false also. Everything has its own fixed and determinate essence, not relative to us, nor varying according to our fancy or pleasure, but existing *per se* as nature has arranged. All agencies either by one thing upon other things, or by other things upon it, are in like manner determined by nature, independent of our will and choice. If we intend to cut or burn any substance, we must go to work, not according to our own pleasure, but in the manner that nature prescribes; by attempting to do it contrary to nature, we shall do it badly or fail altogether. Now *speaking* is one of these agencies, and *naming* is a branch of *speaking*. What is true of other agencies is true of these also — we must name things, not according to our own will and pleasure, but in the way that nature prescribes." Grotes' *Plato*, Vol. 2, p. 502.

The Platonic Socrates, and the Formula, are at-one with Nature, with respect to her purpose in what might be called the instrumentalization by, or of, the name. Socratic processes are destructive of error, and seem to be satisfied at that. The Formula is destructive of error by the same method — inductive. But when the induction is effected the test — norm-alization, leaves a constructed theory. It not only shows that terms (dynamic) work in the same harness that the — and + signs do, but demonstrates the fact that those two signs are the 1st and 2d Laws of Motion reduced to single characters. I am an unschooled man, and could not possibly have been the medium for the demonstration of this most pronounced fundamental fact, without the Formula. So you see that it is an instrument, Nature's instrument, for mechanical thinking. In modern days there are no sculptors comparable to the old Greeks, nor are there any explainers (philosophers) comparable to the Platonic Socrates; but this Formula promises, when competently handled, to surpass man in the argumentative way, precisely as the artisan with his tools excels the man working with his

hands only. Plato's finding that *everything* has its own *fixed and determined essence*, and the Formula's assertion, or demonstration, that every *think* (concept) has its own *fixed and determinate shape*, are "identical in fundamental character" (*Lewes*), ; the former dialectical (Negative), the latter mathematical (Positive).

This statement of Lewes' is little short of the marvelous. Before he had the Formulæ to suggest the fact, his mind's eye discovered this most important of all fundamental organic truths.

W. K. Clifford shows that "*shape is a matter of angles.*" "Common Sense of the Exact Sciences," c. 2, sec. 4, p. 65. Things are shaped, thinks (thought-units) are shapeable.

What Clifford meant to say was, probably, that the explanation of shape is a matter of angles, or, as he was discussing the Exact Sciences, he may have had in his mind the exact scientific explanation of shape.

What I am trying to make clear to you is that Nature has so arranged that parts of crystals (built up things), and parts of propositions (built up thinks), have *fixed and determinate places.* They are both subject to exact scientific explanation, for the reason that "angular magnitude" (Tyndall) being common to both, they are thereby "identical in fundamental character," and subject to mathematical demonstration. Mathematical demonstration may not be errorless, but it is of the $+ \times +$ kind, or constructive — instrumental. As tools are to the hand so is mathematic to dialectic. When we enable thought to geometrize its operations, we step forward for Nature, and Evolution makes another score.

The great difficulty that I have in explaining this method is my inability to make clear to others that this is not a scheme of mine, but a natural process. The discovery is mine, but not the method. It is no-one's, but Nature's own. When you realize this, its marvelous simplicity, and its ability to serve you, will be a constant and agreeable surprise.

Very truly yours,

J. J. VAN NOSTRAND.

V

CHICAGO, Ill., July 19, 1896.

S. C. Gould, Dear Sir.—The value of placing or posit-ing, fundamental principles, is the difference between the implicit and the explicit. Mr. Mivart explains what that is, in geometrical research, in the extract you will find in the pamphlet. To reduce a fundamental principle to a place, or point, is to iso-late it. To do this it must be reduced to a single term, or a single character, e. g., The Newtonian definition of the Second Law of Motion, when reduced to a

single term is Position, and further reduced to a single character is the + sign. Now what is gained by the reduction is constancy, or stability. Fixedness. The principle of determination in knowledge has increased dignity, for the reason that it does more work in less time, and economy is elimination of distance, and subjection of time, and value may be said to be the 3rd Law of Economy.

Leibniz is the only man, that I know of, who had a realizing sense of *our Want* and *knowledge's Good*, in this *great latent Property*.

He had to learn that nature always stepped forward through a medium. He thought "primary ideas could be fixed in single characters and every combination of these in single formulæ* * *that a system of symbols* * *of faulty combination* * *would be self-contradictory" (Erdmann). Now this Formula shows that molecularizations are emergent of a temperature medium but they belong in that medium, it shows that cellularizations (including man) are emergents of a molecular medium but they belong in that medium and not out of it nor in any way independent of it; it further demonstrates that signs (including names and symbols) are emergent of cellularizations (animals, including man) but they belong in that medium from which they emerged. They are one of Nature's steps forward, but Nature retained her use of the medium. Now what Leibniz was unacquainted with was this simple *way* of Nature's. If he had, he would have asked; what is the medium between fundamental principles, and single characters? He would easily have found it to be the single term. From that he would have been obliged to find the primary norm — the atom, the molecule and the ether — and then see that the plasm, cell and fibre are internal extensions of the primary external. Then he would have been shown how nature effected re-lation—back+carried. By a simple extension of the identical principles used in the construction of the first external and the internal, she builds up another external. The name, the proposition, or judgment and the fact, are identical in fundamental character with the atom, the molecule and the ether, also with plasm, cell and fibre. Now this norm is the very highest expression of economy in all Nature. Economy is management. Here Nature establishes a relation between the atom, the molecule and the ether; she builds two more worlds, an internal and another external on the same principle and then to cap the climax those three worlds standing in that same simple relation to one another, gives to man, at once, a sample of simplicity in management, and a normalization which is a *real* crystallizing process in knowledge construction. Not perfect, but as perfect as crystallization. Geometrization affects fundamental principles statically. By reduction it *puts* them in places, not haphazard but under the classifying conditions of the universal norm. Crystallization *puts* molecules in regular proportioned places, never perfect

always some distortion. Why? For the reason that the molecular medium's temperature is not constant, and for the same reason judgments cannot be perfect, i. e., their medium, man, is not constant.

To illustrate the self-corrective nature of the Formulæ we will take an error of mine in the Formulæ. We know that the particularization of the terms of a fact are dominated by correspondence. We find that the individuation of atoms is the work of the functioning ether.

Individuation and Particularization should be in correspondent positions. They were not. An examination caused the changes which you will notice in the correction herewith.

Continuity is replaced by Universalization.
Persistence is replaced by Particularization.
Unification takes the place of Universalization.
Isolation takes the place of Particularization.

Being a comparatively unschooled man, of course I must be expected to do a good deal of distortionate work, but if I am honest with nature, they will be apparent in time, and if I am honest with myself, will then correct the errors.

The most general, and the deepest damnation cursing mankind, is the weakness for individual, or personal authority. It becomes very dangerous when it takes the egoistic form, e. g., take the difference between, "I am the way," and "This is the way." One is personal, and the other is impersonal. With the awfully tragic consequences of the former, compare the peaceful record of the latter. Norm-alization demands great care applied in selection of fundamental terms, also a tried patience, a simple devotion to the impersonal mechanical organization which dominates the operations of Nature throughout. Any departures in a personal direction are certain to lead to distortion in the propositions. The personal is the unstable, the impersonal the constant; and norm-alization is the establishing of the fixed explicitly. The demonstration being, by exclusion, a unified classification. This unified classification will be better understood if you will read "The Art of Mind Building" in the *Metaphysical Magazine* for July 1896, where Prof. Elmer Gates says "If an evil emotion is dominant, then during that period the respiration contains volatile poisons, which are expelled through the breath and are characteristic of these emotions. By applying chemical reagents I can detect the presence of these poisons, because a precipitate is produced; and this precipitate generally has some color. In the case of grief, for instance, if I use rhodopsin for my reagent the color will be pinkish. Other reagents will produce other colors."

Now if the name (term,) proposition (judgment,) and fact (meaning,) are emergent correspondents of the plasm, cell and fibre and

the three latter are like emergent correspondents of the atom, the molecule and the ether, and the three triple sets in normal combination form mind, then Prof. Gates' claims for his discovery are well founded philosophically.

The sematical name, judgment and fact are an apex to the Physical and Psychical threes, just as the ether is to the atom and molecule. And as the sign-stuff functions the emotions, so the ether functions the molecules. Molecules are atoms—formal motion. *The Monist* for July has an article by Prof. Rudolph Eucken, Jena, Germany, on "Philosophical Terminology and Its History," which will be very instructive for you. He suggests that "terminology must take a place and become an independent discipline within the domain of philosophy, and the branches of research bearing upon it, must converge and be formed into an intimately connected whole."

Very respectfully yours,

J. J. VAN NOSTRAND.

THE BIG WORDS OF SCIENCE.—Monstrosities of diction are not confined to chemical science, but are to be found in physics as well as meta physics. We recently gave some samples of the extraordinary and absurd length to which the names of certain organic salts had grown, and we may now add the following choice specimen of imagery (from a recently published paper by Sir William Thompson) to illustrate the grand style in modern natural philosophy. "The stream-lines," says the distinguished Glasgo physicist, "are as represented in the diagram, in which the region of translational-velocity greater than wave-propagational velocity is separated from the region of translational-velocity less than wave-propagational velocity by a cat,s-eye border pattern of elliptic whirls." The curious mixture of homely simile and abstract terminology in this passage is highly ludicrous. Its obscurity is, however, surpassed by Mr. Herbert Spencer's famous "Formula of Evolution," which runs: "Evolution is a change from an indefinite, incoherent, homogeneity to a definite, coherent heterogeneity, through continuous differentiations and integrations," which being interpreted into plain English by Mr. Kirkman, the mathematician, means: "Evolution is a change from a nohowish, untalkaboutable allalikeness to a somehowish, and in-general-talk-aboutable not-all-alikeness, by continuous something-elsefications and stick-togetherations." As a clever travesty on the above cacophonous mystification of Mr. Herbert Spencer, which, like the language of diplomacy, conceals the meaning it ought to express, we have Mr. Kirkman's "Formula of Universal Change," which is: "Change is a perichoretical snechy of pamparadagmatic and pe teroporeumatical differentiations and integrations." After pedantry as this, the clown in Shakspeare's "Twelfth Night" "did impeticos thy gratillity" is absolutely nowhere.—*London*

Books Wanted.

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The Names of the Stars and Constellations. By W. H. Higgins. Compiled from Latin, Greek and Arabic, with their derivations and meanings. London, 1682.

The Testament of the XII Patriarchs. An attempt to estimate their historic and dogmatic worth. Cambridge, 1869. Appendix containing a collation of Roman and Patmos MSS., and bibliographic notes. Cambridge, 1879. By Matthew Paris.

The Book of the Conversation of God with Moses on Mount Sinai. Translated by W. Cureton, D. D., from an Arabic MS. of the Fifteenth Century, and published by the Philobiblon Society of London.

The Book of Esdras. Translated by Richard Laurence. Oxford or London, 1820.

The Cambridge Key to the Chronology of the Hindoos. Anonymous. London, about 1632 or prior.

Essays on the Science of the Chaldæans and Egyptians. One by Sir William Drummond, about 1824 or prior; one by Dr. Edward V. Kenealy, about 1850 or 1860.

Dissertation on the Logos of St. John. By Richard Lawrence. Oxford, 1808.

Books for Sale.

The Pericosmic Theory of Physical Existence and its Sequel, Preliminary to Cosmology and Philosophy Proper. By George Stearns. 8vo. pp. 335. 1888. cloth. "Common sense and Reason are the exclusive means of finite intelligence." Its philosophy is logically and mathematically expressed, and presented systematically, so as to be comprehended by the reader. Sent postpaid by mail for 75 cents.

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History of Candia, Rockingham Co., N. H., from its earliest settlement to the present time. By Jacob Bailey Moore. Cloth; 8vo. pp. 528. Portrait of author, and 42 illustrations, portraits, cuts, natives, buildings, landscapes. 34 chapters, map, etc. $2.50.

Delphic Days. A Greek Idyl. By Denton J. Snider. Cloth; pp. 226. St. Louis, 1891. By mail, 35 cents.

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Vol. XIV. DECEMBER, 1896. No. 12.

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NOTES AND QUERIES.

S. C. GOULD, ... Editor.

"*Let my divine nature return to the Universal Divinity.*"—PLOTINUS.

VOL. XIV. DECEMBER, 1896. No. 12.

Theory of the Will-Power.

Axiom 1. Nothing can resist the will of man when he knows what is true and wills what is good.

2. To will evil is to will death. A perverse will is the beginning of suicide.

3. To will what is good with violence is to will evil, for violence produces disorder and disorder produces evil.

4. We can and should accept evil as the means to good, but we must never will or practise it, otherwise we should demolish with one hand what we erect with the other. A good intention never justifies bad means; when it submits to them it corrects them, and condemns them while it makes use of them.

5. To earn the right to possess permanently, we must will long and patiently.

6. To pass one's life in willing what is impossible to retain for ever is to abdicate life and accept the eternity of death.

7. The more numerous the obstacles which are surmounted by the will, the stronger the will becomes. It is for this reason that Christ has exalted poverty and suffering.

8. When the will is devoted to what is absurd, it is reprimanded by eternal reason.

9. The will of the just man is the will of God Himself, and it is the law of Nature.

10. The understanding perceives through the medium of the will. If the will be healthy, the sight is accurate. God said—"Let there be light!" and the light was. The will says—"Let the world be

such as I wish to behold it!" and the intelligence perceives it as the will has determined. This is the meaning of the word *Amen* which confirms the acts of faith.

11. When we produce phantoms we give birth to vampires, and must nourish these children of nightmare with our own blood and life, with our own intelligence and reason, and still we shall never satuate them.

12. To affirm and will what ought to be is to create; to affirm and will what should not be is to destroy.

13. Light is an electric fire, which is placed by man at the disposition of the will; it illuminates those who know how to make use of it, and burns those who abuse it.

14. The empire of the world is the empire of light.

15. Great minds with wills badly equilibrated are like comets, which are abortive suns.

16. To do nothing is as fatal as to commit evil, and it is more cowardly. Sloth is the most unpardonable of the deadly sins.

17. To suffer is to labor. A great misfortune properly endured is a progress accomplished. Those who suffer much live more truly than those who undergo no trials.

18. The voluntary death of self-devotion is not a suicide—it is the apotheosis of free-will.

19. Fear is only indolence of will; and for this reason public opinion brands the coward.

20. An iron chain is less difficult to burst than a chain of flowers.

21. Succeed in not fearing the lion, and the lion will be afraid of you. Say to suffering—"I will that thou shalt become a pleasure," and it will prove such, and more even than a pleasure, for it will be a blessing.

22. Before deciding that a man is happy or otherwise, seek to ascertain the bent of his will. Tiberius died daily at Caprea, while Jesus proved His immortality, and even His divinity, upon Calvary and the Cross.

A O. "All things come from within." The departure of the Soul atom from the bosom of Divinity is a radiation from the life of the great All, who expends his strength in order that he may grow again and live by its return. God thereby acquires a new vital force provided by all the transformations that the Soul atom has undergone. Its return is the final reward. Such is the secret of the evolution of the great Being and of the Supreme Soul. — *Book of Pitris.*

"As it is above so it is below." "As it is in heaven so it is on earth."

KEPLER'S THIRD LAW. In casting our eyes down the list of the planetary distances, and comparing them with the periodic times, we cannot but be struck with a certain correspondence. The greater the distance, or the larger the orbit, evidently the longer the period. The order of the planets, beginning from the sun, is the same, whether we arrange them according to their distances, or the time they occupy in completing their revolutions; and is as follows:—Mercury, Venus, Earth, Mars,—the ultra-zodiacal planets, or, as they are sometimes also called, Asteroids,—Jupiter, Saturn, Uranus, and Neptune. Nevertheless, when we come to examine the numbers expressing them, we find that the relation between the two series is not that of simple proportional increase. The periods increase more than in proportion to the distances. Thus, the period of Mercury is about 88 days, and that of the earth 365—being in proportion as 1 to 4.15, while their distances are in the less proportion of 1 to 2.56; and a similar remark holds good in every instance. Still, the ratio of increase of the times is not so rapid as that of the squares of the distances. The square of 2.56 is 6.5536, which is considerably greater than 4.15. An intermediate rate of increase, between the simple proportion of the distances and that of their squares is therefore clearly pointed out by the sequence of the numbers; but it required no ordinary penetration in the illustrious Kepler, backed by uncommon perseverance and industry, at a period when the data themselves were involved in obscurity, and when the processes of trigonometry, and of numerical calculation were encumbered with difficulties, of which the more recent invention of logarithmic tables have happily left us no conception, to perceive and demonstrate the real law of their connection. This connection is expressed in the following proposition:—"The squares of the periodic times of any two planets are to each other, in the same proportion as the cubes of their mean distances from the sun." Take, for example, the Earth and Mars, whose periods are in the proportion of 3652564 to 6869796, and whose distance from the sun is that of 100000 to 152369; and it will be found, by any one who will take the trouble to go through the calculation, that — $(3652564)^2 : (6869796)^2 : : (100000)^3 : (152369)^3$. —*Herschel's Outlines of Astronomy*, pp. 258-259.

"THE LAW OF GRAVITATION," by Evan MeLennan, a four-page essay in the September number of NOTES AND QUERIES, was reprinted in the *Free Thought Magazine*, for September, published in Chicago.

"No thing is small, nothing is great in the Divine Economy."
"The Thoughts of God are best expressed in Nature's Language."

Wisdom of Krishna.

1. Those who do not control their passions cannot act properly toward others.
2. The evils we inflict upon others follow us as our shadows follow our bodies.
3. Only the humble are beloved of God.
4. Virtue sustains the soul as the muscles sustain the body.
5. When the poor man knocks at your door, take him and administer to his wants, for the poor are the chosen of God (Christ said, " God hath chosen the poor").
6. Let your hand be always open to the unfortunate.
7. Look not upon a woman with unchaste desires.
8. Avoid envy, covetousness, falsehood, imposture and slander, and sexual desires.
9. Above all thing, cultivate love for your neighbor.
10. When you die you leave your worldly wealth behind you, but your virtues and vices follow you.
11. Contemn riches and worldly honor.
12. Seek the company of the wicked in order to reform them.
13. Do good for its own sake, and expect not your reward for it on the earth.
14. The soul is immortal, but must be pure and free from all sin and stain before it can return to Him who gave it.
15. The soul is inclined to good when it follows the inward light.
16. The soul is responsible to God for its actions, who has established rewards and punishments.
17. Cultivate that inward knowledge which teaches what is right and wrong.
18. Never take delight in another's misfortunes.
19. It is better to forgive an injury than avenge it.
20. You can accomplish by kindness what you cannot by force.
21. A noble spirit finds a cure for injustice by forgetting it.
22. Pardon the offence of others, but not your own.
23. What you blame in others do not practice yourself.
24. By forgiving an enemy you make many friends.
25. Do right from hatred of evil, and not from fear of punishment.
26. A wise man corrects his own errors by observing those of others.
27. He who rules his temper conquers his greatest enemy.
28. The wise man governs his passions, but the fool obeys them.
29. Be at war with men's vices, but at peace with their persons.
30. There should be no disagreement between your lives and your doctrine.

31. Spend every day as though it were the last.
32. Lead not one life in public and another in private.
33. Anger, in trying to torture others, punishes itself.
34. A disgraceful death is honorable when you die in a good cause.
35. By growing familiar with vices, we learn to tolerate them easily.
36. We must master our evil propensities, or they will master us.
37. He who has conquered his propensities rules over a kingdom.
38. Protect, love and assist others, if you would serve God.
39. From thought springs the will, and from the will action, true or false, just or unjust.
40. As the sandal tree perfumes the axe which fells it, so the good man sheds fragrance on his enemies.
41. Spend a portion of each day in pious devotion.
42. To love the virtues of others is to brighten your own.
43. He who gives to the needy loses nothing himself.
44. A good, wise, and benevolent man cannot be rich.
45. Much riches is a curse to the possessor.
46. The wounds of the soul are more important than those of the body.
47. The virtuous man is like the banyan tree, which shelters and protects all around it.
48. Money does not satisfy the love of gain, but only stimulates it.
49. Your greatest enemy is in your own bosom.
50. To flee, when charged, is to confess your guilt.
51. The wounds of conscience leave a scar.

LEGEND OF THE MAGPIE. One day as the magpie had taken a seat on the limb of a tree, near the highway, two travelers came along and halted under the tree to rest. They soon observed the bird, and, having never seen one of its species before, one of them called out:

"Behold the eagle! What a noble bird!"

"How beautiful! How grand!" added the other.

Filled with conceit, the magpie began to chatter her satisfaction at these words; but she had scarcely opened her mout, when one of the travelers exclaimed:

"What fools we are! I know from what I have read that this bird is only a common magpie!"

"And let her begone!" added the other, as he picked up a stone and sent it whizzing at her head.

Moral—A crow which had heard and seen it all, without being noticed himself, now scratched his ear and murmured:

"If some folks would only keep their mouths shut, what credit they might get for what they don't know."—*N. Y. World.*

MASS OF PLANETS. (Vol. XIV, p. 23.) The following from Newcomb's Astronomy," p. 234, will answer "TYRO's" question :

The great diversity of the size and mass of the planets is shown by the curious fact, that, considering the sun and the eight planets, the mass of each of the nine bodies exceeds the combined mass of all those which are smaller than itself. This is shown in the following simple calculation. Suppose the sun to be divided into a thousand millions of equal parts, one of which parts we take as the unit of weight: then, according to the best determinations yet made, the mass of each planet will be that used in the following calculation, in which each mass is added to the masses of all the planets which are smaller than itself, the planets being taken in the order of their masses, beginning with the smallest:

Mass of Mercury	200
Mass of Mars	339
Combined mass of Mercury and Mars . . .	539
Mass of Venus	2,353
Combined mass of Mercury, Venus, and Mars . .	2,892
Mass of the Earth	3,060
Combined mass of the four inner planets	5,952
Mass of Uranus	44,250
Cambined mass of five planets	50,202
Mass of Neptune	51,600
Combined mass of six planets	101,802
Mass of Saturn	285,580
Combined mass of seven planets	387,382
Mass of Jupiter	954,305
Combined mass of all the planets	1,341,687
Mass of the sun	1,000,000,000

It will be seen that the combined mass of all the planets is less than $\frac{1}{700}$ that of the sun; that Jupiter is between two and three times as heavy as the other six; and so on.

HERSCHELLIAN NEBULÆ. (Vol. XIV, p. 96.) The Herschellian nebulæ are all those great nebulæ which were revealed by Herschel with his telescope, the largest being the Milky Way so called, which is more distinctively know as Herschellian.

LIFE OF JESUS. (Vol. XIV, p. 223.) I will say for the benefit of "W. J. O." that I have a work entitled "A Critical Review of the Life, Character, Miracles, and Resurrection of Jesus Christ; in a series of letters to Dr. Adam Clarke (Minister of the Gospel)." By John Clarke, late of the Methodist Connection. Leeds, 1839. Morocco; pp. 448. I think this is a work that will satisfy the desires of the inquirer. Letters addressed to me, care of NOTES AND QUERIES, will be responded to. C. B. S.

We will also add to the above-mentioned work the following:

Jesus of Nazareth neither Baptised nor Slain by Jew or Gentile. By the Rev. George Bartle, D. D. "Ye do err, not knowing the Scriptures" — JESUS (Matt. xxii, 29). Cloth; pp. 450. London, 1877.

The Jewish Messiah. A critical history of the Messianic Idea among the Jews from the rise of the Maccabees to the closing of the Talmud. By James Drummond. Cloth; pp. 592. London, 1877.

DRUIDS, DRUSES, ESSENES, GNOSTICS, JESUITS, ETC. Are there any brief accounts or treatises on these sects? A. S. PROG.

We answer, yes; there are many works on these several sects, and we mention a few that come to mind:

The Druids and their Religion. By John Eliot Howard. An essay read before the Philosophical Society of Great Britain. London.

The Druses. An essay read before the Rosicrucian Society May 18, 1887. By Dr. Seranus Bowen. Boston, 1887.

The Essenes; their History and Doctrines. An essay read before the Philosophical Society of Liverpool. By Christian D. Ginsburg. London, 1864.

The Esser Brethren Among the Jews. Concealed Information from an Old Manuscript found in Alexandria, which shows that Jesus in a trance was taken down from the cross, brought to life again, and in reality, died six months after, within a secret religious society, called Esser Brethren, of which he was a member. Chicago; pp. 120.

The Gnostics; their Origin, Nature, Philosophy, and Influence on Christianity. By Henry T. Cheever. Two articles in *American Biblical Repository* (Oct. 1840, Oct. 1841). New York.

The Gnostics and their Remains, Ancient and Mediæval. By C. W. King. Cloth, pp. 252; plates. London, 1864.

The Jesuits; their History, Constitution, Moral Teaching, Political Principles, Religion, and Science. By Dr. Otto Henne AM Rhyn. New York, 1805.

The Feared Number.

In the revelation of the divine attributes number thirteen is quite noticeable (Exodus xxxiv, 3-4).

That number attracts attention in hermenutics. Rabbi Ishmael introduced thirteen rules for the safer study and better understanding of the Bible (Sifra).

The confession of Jewish belief has, according to Maimonides, thirteen divisions. That division still prevails in the orthodox synagogues and enjoys recital at close of morning prayers (Mish. Sand.).

Jacob blessed the sons of Joseph and does not hesitate to increase the number of tribes to thirteen (Genesis xlviii, 5).

The tabernacle in the desert was made of thirteen kinds of material (Tanchuma).

There were thirteen tablets in the sanctuary (Shekalim).

The high priest wore thirteen engravings, the names of the twelve tribes on his breast, and the name of God on his forehead (Ex. xxviii).

In the Tetragrammaton we meet with twice that number (I is 10, H is 5, V is 6, H is 5, = 26).

In the Mosaic commandments, the sum of which is 611, corresponding to the arithmetical value of IHVH, the number has a position of honor (611 = 47 × 13).

The fringes of the Arba Kanfoth tend to remind us of the number thirteen. Besides the thirteen rings they have other features that turn the attention to this number (Menachoth 39).

Thirteen covenants attend the rites of circumcision (Nedarim 31).

A boy thirteen years old is invested with religious duties and privileges (Pirke Aboth).

There are thirteen letters in the names of our patriarchs (Midrash Talpioth).

There is not the slightest intimation in Hebrew literature to the effect that the number thirteen has a closer relation to death than any other number, and that it consequently should be shunned. But the Talmudic sages have not entirely disregarded circumstantial prognostication, as we see, for instance, in the case of Simeon the Just, who based the prediction of his death upon a peculiar observation (Joma 39), number thirteen is nowhere under that gloomy heading in the Telmud. Nor can we find any traces of the superstition in the Kabbala, the Jewish mysticism, a science—so called by its advocates —in which members act as entities and real beings, and help, it is claimed, to a correct understanding and interpretation of the works and words of God. One allusion in the Canticles: "As the rose among thorns. As the rose has thirteen leaves so has the congregation of Israel thirteen attributes of divine grace for its protection on all sides.--*The Manorah*, July, 1895.

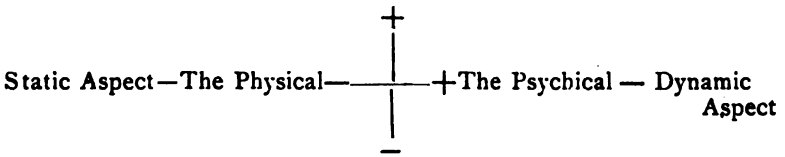
The Formal Concept.

"By a *Law of Thought* we mean a certain uniformity of agreement which exists and must exist in the modes in which all persons think and reason, so long as they do not make what we call mistakes or fall into self-contradiction and fallacy. The laws of thought are natural laws with which we have no power to interfere.* * *Every science is occupied in detecting and describing the natural laws which are inflexibly observed by the objects treated in the science. * * *Whenever we can detect uniformities or similarities we so far create science and arrive at natural laws. But there may be, and are, many things so fickle, complicated and uncertain, that we can never be sure we have detected laws that they will uniformly obey; in such cases no science, in the proper sense of the word, is possible. There is no such thing, for instance, as a real science of human character, because the human mind is too variable and complicated a subject of investigation. There are no two persons so much alike that you may be sure of one acting in all circumstances as the other would; it thus becomes impossible to arrange persons in classes so that all who are in the same class shall act uniformly in the same manner in any given circumstances.

But there is a science of human reason or thought apart from the many other acts of mind which belong to human character, because there are modes in which all persons do uniformly think and reason, and must think and reason. Thus if two things are identical with a third common thing they are identical with each other."—*Jevon's Lessons in Logic*, pp 1-2.

The Formulæ demonstrates that *Mind is Sematical.*

The Sematical — the Reality.



Mind — the Idea.

Sematology is the logic or science of Mind. It "is occupied in detecting and describing the natural laws which are inflexibly observed by the objects treated in it."

The "Century Dictionary" defines it as "the science of signs, particularly of verbal signs, in the operation of thinking and reasoning."

If the lexicographer had written it "their operations," instead of

"the operation," he might have saved us a great deal of trouble. However, it is by and through trouble that consolation becomes possible.

It is a great consolation to man to know that there is really and truly, something accomplished by his operations, even if it is only history.

Reality is predication, and truth is that predication verified. Verification is Nature's certificate that the work done is correct.

History, morphologically rectified, is what we see that man is building for Nature's account, she furnishes the plans and specifications by which he "must work" in order to get the certificate to which he is entitled when the work done is O. K.

The man himself is constitutionally histo-logical. The signs (including names) are constitutionally histo-rical.

Each sign is re-lative, or Nature back+carrying to the external that same building operation by which she created the internal histo+logical man. The function of this histo-rical material is explan-ation.

The explanation of its own constitution, that of its formal method of inter-pretation and that of the colligation of these forms into verifiable demonstrations, or facts, we will now examine.

Constitution is the name of a formal statement of the composition of the elements of any organization engaged in doing a particular kind of work in the organic way.

The distinguishing characteristic of the organic way is a fixed order.

A fixed order, reduced to a single term, is Law.

Nature here points out to us where and when she is dogmatic. Where, has the spatial reference, when, the temporal. Thus we understand Law in terms of space(--)and Time(+). Law is an idea, the reality is uniformity. Uniformity polarizes into extension(—)and succession(+)or respectively, there and then.

Uniformity depends upon re-lation. Relation comes into the understanding as nomination and numeration, or naming and grouping of names.

Election is the name of the work done by uniformity and is therefore the law of Law. We understand Election by its polarization into Affection (—) and Effection (+), that is as individuated energies (push-ers,) names are affective, as organized forces (pull-ers) they are effective.

Matter is always either pushing or pulling, we know, therefore we know matter in terms of energy (push) and force (pull.)

Relation is sematical matter, that is, as stuff, it is identical in fundamental character with psychical matter and physical sensations.

This identicalness in fundamental characters which Nature has es-

tablished in the three worlds, is probably of the very highest in importance to the student. It establishes at one and the same time norm-alization and verification. It fixes the order in which all persons do uniformly think and reason, and must think and reason. "If two things are identical with a third common thing they are identical with each other."

This Constitutional field of the sematical is that upon which the field of Definition depends. Definition stands for the classified limits of the fixed order. In terms of the laws just examined, the Constitutional is affective, the Inter-pretative effective and the Definitional elective.

It determines the validity of conclusions, being the elective of the elective, of the Mental Constitution considered as a whole.

Its primary idea is Logic, the reality of which is Ratio-cination, or reasoning. The condition upon which reason depends is named symbolization. The working (dynamic) aspect of the ratio-nal process is named correspondence.

It would seem that when such men as Jevons had a healthy grasp of the fact that *human character* is invariably variable, that they would see that *" certain uniformity "* about any of man's operations whatever was a proposition absolutely ridiculous.

Now what is the matter with such people? They are evidently indoctrinated, saturated with the principle of personal authority. Signs (including names or words) are impersonal.

Logicians are personal, Logic is impersonal. " Inasmuch as no reasoning process can be explained or communicated to another person without words, we are practically limited to such reasoning as is reduced to the form of language. Hence we shall always be concerned with words, but only so far as they are the instruments for recording and referring to our thoughts. The grammarian also treats of language, but he treats it as language merely, and his science terminates with the description and explanation of the forms, varieties, and relations of words. Logic also treats of language, but only as the necessary index to the action of mind." *Jevon's Lessons in Logic*, pp. 10-11.

A teamster might, by fastening the double-tree of his wagon to the other end of the tongue, put the wagon before the team, and in that *way* he would cover some distance in time, but he would be violating the fundamental principles of economy as expressed in every invention, to wit, the subjection of time through the elimination of distance.

Now logicians who locate fundamental principles in the *a priori* class, violate the histo-rical function of the logical process in a *way* similar to our "funny" teamster.

Real lovers of the truth, the pure impersonal verifiable demonstra-

tion, require wholeness." In vain would any one deny the truth of the favorite aphorism of Sir Wm. Hamilton—"In the world there is nothing great but man. In man there is nothing great but mind." —*Ibid*, p. 9.

Truth is the most unbending and uncompliable, the most necessary, firm, immutable and adamantine thing in the world. Cen. Dict., extr. from Cudworth. The man is the personification of untruth because he is the personal, the embodiment of the variable. Hamilton's saying is halfness.

A valid conclusion is named the truth or called a fact. "In common life we call truth the agreement between an object and our conception of the object.* * *In the philosophic sense of the word, on the other hand, truth may be described in a general and one-sided way, as the agreement of the subject-matter of thought with itself." (*Wallace's Hegel*, p. 43.) This definition directs us to the consideration of the thought process before going further.

Nature's operations are modes of motion. The brokerage+between (inter pretation,) the sematical constitution and its definition of itself, is a formal process—thought.

Formal psychical manifestations are emergents of the Realm of Heat and their work is done, and their abnormality due to the temperature medium in which they exist.

Formal physical expressions are emergents of the molecular physical and find in it their medium, upon which their existence depends. The volatility of the molecular medium (temperature) is in this Nature's next. Formal sematical conceptions are emergents of this volatile cellular psychical, but leave all the variability of the organism from which they emerge behind. Unlike the others, temperature variations do not affect them, neither do the emotions, directly, but like the others, their operations are carried on in the cellular medium and it is only by an externalization of these externals (terms) that they escape the distorting effects of the cellular hopes and fears.

The truth knows neither hope nor fear. Now by the formulation of a little world (microcosm) we get what Leibniz was looking for "a system of symbols* * *chosen, the effect of which would be that every faulty combination of thoughts would necessarily lead to an impossible or self-contradictory formula, every hiatus in reasoning necessarily show itself in a want of connection." (*Erdmann.*)

Rectifying process for the distorting effects of the medium(man).

By attempting this work a discovery is made, namely that signs have a medium of their own, to-wit.: the single term as representative of an entire fundamental principle, and this later to the futher fact that this reduction is again reducible to a single character. For example the three well known fundamental principles, the 1st, 2d, 3rd Laws of Motion defined by Newton, when reduced to single terms, are re-

spectively, negation, position and equation, and when further reduced to single characters are, respectively, —, +, and =.

This ex-plains (out-spreads) the difference between norm-alization as nature's pedagogy, and that of the logicians. "In the world there is nothing great but man," belongs to the vocabulary of the dude.

Compare the — sign to my pen; the single term, negation, to that same pen in its state of fluid steel; and then the Newtonian statement "Every body continues in a state of rest, or uniform motion in a straight line except so far as it may be compelled by force to change that state," with the gaseous components of the pen.

This comparison is an example in correspondence. It is simply Simplicity Natural pedagogy, logical, not logicional. Now when we construct a thought-unit out of single termed fundamental principles we eliminate the gaseous volatility of the physical medium, and have in exchange sematology's own medium. We have a clever understanding now of Archbishop Trench's remark "that words often contain a witness for great moral truths—God having pressed such a seal of truth upon language, that men are continually uttering deeper things than they know, asserting mighty principles, it may be asserting them against themselves, in words that to them may seem nothing more than the current coin of society." *On The Study of Words*, p. 7. J. J. VAN NOSTRAND, Chicago, Ill.

More Homeric Literature.

BROWNE, R. W. History of Classical Greek Literature. Chapters I-VIII, Homeric and Hesiodic. Philadelphia, 1832.

BRYANT, JACOB. Observations upon a treatise entitled a Description of the Plains of Troy, by M. Le Chevalier. Eton, 1795.

DONALDSON, ED. D. (AND G. A. PANTON). Alliterative Romance of the Destruction of Troy. Parts I and II. Early English Text Society. London.

HOMER. Proofs of the Enquiry into Homer's Life and Writings, Translated into English. London, 1748.

MELMOTH, W. H. Complete works of Homer, in English verse, with commentary, and plates. Circa 1800.

MORRITT, J. B. S. Vindication of Homer, and of the ancient poets and historians who have recorded the siege and fall of Troy, in answer to Jacob Bryant, with plates. York, 1798.

SIMMS, REV. EDWARD. Iliad, Books I-VI, translated into 14-syllable verse, with preface, notes, and map of Greece. 1873.

SOTHEBY, WILLIAM. Iliad, translated into English verse. 1831.

WITTICH —— Lexicon to every word in Iliad and Odyssey, Gr.-Eng.

WÜLFING, DR. E. A Troy-Book, edited from the unique Land MS. 595. Early English Text Society. London.

Books Printed Between 1500 and 1699.

A few books in the editor's library, imprints between 1508 and 1699, which may be worth a record :

(*A letter* f *is used in place of the long* ſ.)

LVPOLDVS DE IVRIBVS ET TRANSLATIONE IMPERII. In Lupoldi Bebenburgij Epitoms De iuribus regni & impdrij Hexafthycon Sebaftiani Brant. Mathias Schurerius Schletftatinus id ex officina fua impreſſoria Argentoraci emiſit: die vij. Julij. Anno M.D.VIII.

THE RESTITUTION OF THE DECAYED INTELLIGENCE in antiquities, concerning the most noble and Renowned English Nation. By the ſtudie and trauell of R. V. Nationum Origo. Printed by IOHN BILL, Printer to the Kings most Excellent Majeſtie, 1628.

MOSES AND AARON Civil and Ecclesiastical Rites, Vsed by the HEBREWES; obſerued, and at large opened, for the clearing of many obſcure Texts thorowout the whole SCRIPTVRE; Which Texts are now added at the end of the Booke. Herein likewise is shewed what cvstomes the HEBREWES borrowed from Heathen people; and that many heathenish customes, originally haue beene vnwarrantable imitations of the HEBREWES. The fourth Edition. By Thomas Godwyn, B. D. London, Printed by John Hauiland, and are to bee sold by R. Rayſton. at his ſhop, in Iuie Lane, next the Exchequer-Office. 1631.

ROMANÆ HISTORIAE ANTHOLOGIA RECOGNITA ET AVCTA. An English Exposition of the Roman Antiquities, wherein many Roman & English offices, are paralleled and divers obſcure phraſes explained. For the vse of Abington Schoole. Newly reviſed and inlarged by the Author At Oxford. Printed by IOHN LICHFIELD, Printer to the famous Vniverſity for Henry Cripps. Ann. Dom. 1631.

THE SECOND BOOKE; Concerning the Three Principles of the Divine Eſience of the Eternall, Dark, Light, and Temporary VVorld; shewing what the Soule, the Image and the Spirit of the Soule are; as alſo what Angels, Heaven, and Paradise are. How Adam was before the Fall, in the Fall, and after the Fall; and what the Wrath of God, Sinne, Death, the Devils and Hell are; How all things have been, now are, and how they shall be at the Last. Written in the German Language by Jacob Behmen, *alias Teutonicus Philosophus*. London ; Printed by M. S. for H. Blunden at the Caſtle in Cornhill. 1648.

SOLOMONIS PANAPETOS; or a Commentarie upon the Books of Proverbs, Ecclesiastes, and the Songs of Songs. Wherein the Text is explained, fome Controverfies are difcuffed, divers Common-places are handled, and many remarkable matters hinted, and had by former Interpreters been pretermitted. Befides fundry other Texts of Scripture (which occafionally occurre) are fully opened, and the whole so intermixed with pertinent Hiftories, as will yeeld both pleasure and profit to the judicious Reader. By John Trapp, M. A., Pastour of Weston upon Avon in Glocefter fhire. London, Printed by T. R. and E. M. for John Bellamie, and are to be fold at his fhop at the three golden Lyons in Corn-hil neer R. Exchange, 1650.

DECAMERON PPYSIOLOGICUM; or Ten Dialogues on Natural Philofophy. By Thomas Hobbes of Malmsbury. To which is added the Proportion of a Straight Line to half the Arc of a Quadrant. By the fame Author. London; Printed by J. C. for W. Crook at the Green Dragon without Temple-Bar. 1678. Licenfed May 26, 1677.

MOST STRANGE AND WONDERFUL PREDICTIONS of Cleomlvrotos, an Heathen Jew, Prophefied in the Year One thoufand Two hundred Seventy and two; upon the Reigns of Twenty Nine Kings of England, from Edward the Firft to Charles the Fifth, One thoufand seven hundred Ninety-nine. Found in the Colledge of Wittenburgh in Germany. London. Printed for Langley Curtis, in Goat-Court on Ludgate-Hill. 1679.

MATHEMATICAL MAGICK; or the Wonders that may be performed by Mechanical Geometry. In Two Books. Concerning Mechanical Powers and Motions. Being one of the moft eafie, pleafant, ufeful (and yet moft neglected) part of Mathematicks. Not before treated in this Language. By J. Wilkins, late Ld Bp of Chefter. London. Printed for Edw. Gellibrand at the Golden Ball in St. Pauls Churchyard. 1680.

SEVEN PHILOSOPHICAL PROBLEMS, and Two Propositions of Geometry. By Thomas Hobbes of Malmsbury. With an Apology for Himfelf, and his Writings. Dedicated to the King, in the year 1662. London. Printed for William Crook at the Great-Dragon without Temple-Bar. 1682.

LNX ORIENTALIS; or An Enquiry into the Opinion of the Eaftern Sages concerning the Preæxiftence of Souls. Being a Key to unlock the Grand Myfteries of Providence, in relation to mans Sin and Mifery. London. Printed for J. Collins, and S. Lowndes over againft the Strand. 1682.

HOMER HIS ILIADS. Translated, Adorn'd with Sculpture, and Illustrated with Annotations. By John Ogilby, Esq., Master of His Majesties Revells in the Kingdom of Ireland. London. Printed by James Flefher, for the Authour. 1669. Forty nine fine plates, Copius fide- and foot-notes by John Ogilby. Clear impressions. Royal folio, calf ; pp. 896.

THE SPHERE OF MARCUS MANILIUS; Made an English Poem ; with Annotations and an Astronomical Appendix. By Edward Sherburne, Efquire. London. Printed for Nathanael Brooke, at the Sign of the Angel in Cornhil, near the Royal Exchange. 1675. Royal folio, calf ; pp. 230.

ANIMADVERSIONS upon a small Treatise of Ifaac Voffius's, concerning the Oracles of the Sybills, and his Answer to the Objections in a late Treatise Entitl'd Critica Sara. London. Printed in the Year 1684.

POETÆ MINORES GRÆCI. Quibus fubjungitur corum potiffimun quæ ad Philofophiam Moralem pertinent, Index utilis. Accedunt etiam Obfervationes Radulphi Wintertoni in Hefiodum. Cantabrigiæ. Ex Officina Joan. Hayes, Celsberrimæ Academæ Typographi. 1684.

THE ILIADS AND ODYSSEUS OF HOMER. Translated out of Greek into English. By Thomas Hobbes of Malmfbury. With a large Preface concerning the Vertues of an Heroick Poem ; written by the Tranflator. Also the Life of Homer. The Third Edition. London. Printed for Will. Crook, at the green Dragon without Temple-Bar. 1686.

MERCURY ; or the Secret and Swift Messenger. Shewing how a Man may with Privacy and Speed communicate his Thoughts to a Friend at any distance. The Second Edition. By the Right Reverend Father in God, John Wilkins, late Lord Bifhop of Chefter. London. Printed for Rich. Baldwin, near the Oxford-Arms in Warwick-lane. 1694.

POEMS ON AFFAIRS OF STATE. From the time of Oliver Cromwell, to the Abdication of K. James the Second. Written by the greateft Wits of the Age. With fome Miscellany Poems by the fame; Moft whereof never before Printed.. Now carefully examined with the Originals, and Published without any Castration. Printed in the Year 1697.

THE NAMES OF STATES AS TOWNS. The following gives the names of the States as towns in other States :

Alabama is in New York, and Wisconsin.

Arizona is in Louisiana, and Nebraska.

Alaska is in Indiana, Michigan, West Virginia, and Wisconsin.

Arkansaw is in Wisconsin.

California is in Iowa, Kentucky, Maryland, Michigan, Missouri, Ohio, and Pennsylvania.

Colorado is in Illinois, and Texas.

Delaware is in Arkansas, Indiana, Iowa, Kentucky, New Jersey, and Ohio.

Florida is in Illinois, Indiana, Massachusetts, New York, North Carolina, and Ohio.

Georgia is in Indiana, and Vermont.

Idaho is in Alabama, North Carolina, and Ohio.

Indiana is in Pennsylvania.

Iowa is in Louisiana.

Kansas is in Alabama, Illinois, Kentucky, Ohio, and Tennessee.

Louisiana is in Missouri.

Maine is in Minnesota, New York, and New Jersey.

Maryland is in New York.

Michigan is in North Dakota.

Montana is in Arkansas, Kansas, Missouri, New Jersey, and Wisconsin.

Nebraska is in Arkansas, Indiana, Ohio, and Pennsylvania.

Nevada is in Illinois, Indiana, Iowa, Kentucky, Mississippi, Missouri, Ohio, and Texas.

New Hampshire is in Ohio.

New York, is in New York, and Iowa.

Ohio is in Colorado, Illinois, Kansas, Missouri, New York, and Texas.

Oklakoma is in Virginia.

Oregon is in Arkansas, Illinois, Indiana, Maryland, Michigan, Missouri, North Carolina, Pennsylvania, Tennessee, and Wisconsin.

Tennessee is in Illinois.

Texas is in Alabama, Georgia, Kentucky, Maryland, Michigan, New York Ohio, and West Virginia.

Utah is in Illinois, and Pennsylvania.

Vermont is in Illinois, Indiana, and Missouri.

Virginia is in Illinois, Minnesota, Missouri, and Nebraska.

Washington is in Alabama, Arizona, California, Connecticut, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Hampshire, New Jersey, North Carolina, Ohio, Pennsylvania, Rhode Island, Tennessee, Texas, Utah, Vermont, Virginia, and West Virginia.

Wyoming is in Delaware, Illinois, Iowa, Kentucky, Minnesota, Nebraska, New York, Ohio, Pennsylvania, Rhode Island, and Wisconsin.

ASTRONOMICAL TERMS. In reply to "T. R. C.," we will says the two terms Apcentron and Pericentron were noted in N. AND Q., Vol. VIII, p. 170. The answer to the question is in Vol. IX, p. 20, where an extract is quoted, in which the terms are used, from "Studies of the Earth, an Essay on its Figure and Surface-Division," by Samuel Elliott Coues, p. 53. 1860. We think the terms are rarely used. Pliny Earle Chase in his "Illustrations of Central Force," p. 15, 1877, uses the terms "Perijove" and "Apojove" in reference to the planet Jupiter. These terms in astronomy etymologically explain themselves: Apogee, perigee (apsides); apohelion, perihelion; apcentron, pericentron; apojove, perijove; centrifugal, centripetal; etc.

ASCLIPIGENIA AND ÆSCULAPIUS, Marinus, a scholar of the philosopher Proclus, relates one of the remarkable cures, in the life of his master Æsculapius:

"Asclipigenia, a young maiden who had lived with her parents, was seized with a grievous distemper, incurable by the physicians. All help from the physicians failing, the father applied to the philosopher Proclus, earnestly entreating him to pray for his daughter. Proclus, full of faith, went to the Temple of Æsculapius, intending to pray for the sick young woman to the god—for the city (Athens) was at that time blessed in him, and still enjoyed the undemolished Temsle of THE SAVIOUR—but while he was praying, a sudden change appeared in the damsel, and she immediately became convelascent, for the Saviour, Æsculapius, as being God, easily healed her."

NEW READING FROM POPE. The following new reading is by Arthur Young, author of "Axial-Polarity of Mans'-Word-Ideas and its Teachings," London, 1887, and found on its title-page:

"Know then Thyself, *'tis thus we God may scan,*
Man's proper Study is the God-in-Man."

THE SOTER OR SAVIOUR. (Vol. XIV, p. 283.) You mention the *Soter* in your article on " Arcane Associations " which interested me very much. I never heard of that brotherhood and am anxious to learn more of it. In fact there are others in the Resumé that were new to me. R. A. B.

Soter is an appellation assigned to deities, and great kings and heroes, indicating Saviour. It has been applied redundantly to Jesus, whose name Jesus or Joshua itself bears the same meaning. The name Jesus is really a title of honor instead of a name, for instance Jesus Christ means " the Saviour, the Anointed." The true name of the Soter of Christianity is Immanuel, or " God with us " (Mat. i, 23)

We have seen and conversed with only one person who was an *E-soter-ist* of the West. He hailed from Pennsylvania, and was well versed in arcane literature, historical religious societies, mediæval societies, and mystic lore. We could gather but little information as to the society. " Study the name," said he with emphasis, when reference was made to his covered teachings.

THE TWO WITNESSES. Who are the " two witnesses " referred to in the Apocalypse xi, 1 ? STUDENT.

There are various opinions as to the persons called the two " witnesses." Bebe's " Sibyl " has the following : " There shall go forth the two most glorious men Enoch and Elias to announce the advent of the Lord." Tertullian, Irenæus, and Hippolytus believed the same because the Scriptures say they were translated.

Hilarius believes them to be Moses and Elias because the Gospels say they were present at the Transfiguration on the Mount.

Victorinus in one places identifies the two witnesses to be Elias and Jeremiah.

According to the " Bahman Yast " the two witnesses are Nêriôsanh and Srôsh who precede the Messiah. The " Onus Ecclesiæ " says " the Sibyl calls them the two stars."

AMERICAN LEARNED AND EDUCATIONAL SOCIETIES. The Report of the Commissioner of Education for 1893-1894, Vol. II, pp. 1493–1662, contains a preliminary list of American Learned and Educational Societies arranged under sixteen topical heads. There is an historical introduction of eighteen pages, and then a sytematic brief account of each, number about five hundred societies. It is a valuable collection for information.

BROTHERS OF ASIA. This rite is not practised at present anywhere. It was introduced into Germany, about 1E80, by members of the Rose-Croix. Rosicrucian and hermetic science occupied the attention of the body, and in common with other Masonic rites, the lost secrets — the philosopher's stone — was one of the objects sought for. The governing body was the Great Synédrion, consisting of 72 members. Were six degrees beyond the three symbolic degrees of Masonry: 1. Seekers. 2. Sufferers. 3. (i) Initiated Knights; (ii) Brothers of Asia in Europe. 4. (i) Masters; (ii) Sages. 5. Royal Priests, or True Brothers of the Rose-Croix. 6. Melchizedek. Vienna in this rite was called Thessalonica. Paul refers to the same practice of giving other names to certain cities (Gal. iv, 24-25); and Peter also refers to a Babylon (I Pet. v, 13) which cannot be identified. The symbolism was taken from the Hebrews, the Christians, and the Moslems.

EDEN'S FLAMING SWORD. What was it? Two Thousand Years before the Flood. Some vital biblical points examined and explained in the light of Annular World-Making. By Isaac N. Vail, editor of the *Annular World*. He offers one thousand dollars reward to any any one who will disprove the claims set forth in this volume. Illustrated with a cut to represent the cherubim (Ezekiel i, 15, 16, 17). Pasadena, Cal. 1896. In 1874, he published "The Deluge and its Causes." In 1885 he published "The Earth's Annular System." In 1886, he published "The Origin of Coal." He endeavors to show in these volumes that the Earth-planet, since the close of Archæan times, has been under the implacable rule of World-Rings. He has taught for more than thirty years that during all the ages an Annular System, like that which now surrounds the planet Saturn, was the one potent agent in the Earth's changes. The last Earth-ring caused the Noachian deluge.

MANCHESTER (N. H.) HISTORIC ASSOCIATION. The following addresses have been made and papers read during 1896:

Manchester as it was Fifty Years Ago — Then and Now. March 18, 1896. David L. Perkins.
Topography of Manchester and Surrounding Territory. May 4, 1896 William E. Moore.
Boating on the Merrimack. September 16, 1896. George W. Broone.
"The Sweet By-and-By" — Historical Sketch. May 4, 1896. S. C. Gould.
New Hampshire Soldiers at Bunker Hill. June 17, 1896. Rev. William H. Morrison.
Derryfield Soldiers at Bunker Hill. June 17, 1896. George C. Gilmore.

NAMES OF ASTEROIDS. (Vols. VI, p. 13; XII, p. 212; XIII, p 315.) There has been discovered 423 asteroids up to April 21, 1896. Continuing from No. 317 (Vol. XII, p. 212) the names assigned, and discoverers are as followers :

NO.	NAME.	DISCOVERER.	DATE.
318	Magdalena,	Charlois,	Sept. 11, 1891
319	Leona,	Charlois,	Oct. 8,
320	Katharina,	Palisa,	Oct. 11,
321		Palisa,	Oct. 15,
322	Phaeo,	Borrelly,	Nov. 27,
323	Brucia,	Wolf,	Nov. 28,
324	Bamberga,	Palisa,	Feb. 25, 1892
325	Heidelberga,	Wolf,	Mar. 4,
326	Tamara,	Palisa,	Mar. 19,
327	Columbia,	Charlois,	Mar. 22,
328	Gudrun,	Wolf,	Mar. 18,
329	Svea,	Wolf,	Mar. 22,
330		Wolf,	Mar. 19,
331	Etheridgea,	Charlois,	April 1,
332	Siri,	Wolf,	Mar. 19,
333	Badenia,	Wolf,	Aug. 22,
334	Chicago,	Wolf,	Sept. 1,
335	Roberta,	Staus,	Sept. 1,
336	Lacadiera,	Charlois,	Sept. 19,
337	Devosa,	Charlois,	Sept. 22,
338	Boudrosa,	Charlois,	Sept. 25,
339	Dorothea,	Wolf,	Sept. 25,
340	Edouarda,	Wolf,	Sept. 25,
341	California,	Wolf,	Sept. 25,
342	Endymion,	Wolf,	Oct. 17,
343	Ostara,	Wolf,	Aug. 23,
344	Desiderata,	Charlois,	Nov. 15,
349	Demboska,	Charlois,	Dec. 8,
351	Yrsa,	Charlois,	Dec. 15,
352	Gisela,	Wolf,	Dec. 18,
384	Burdigala,	Courty,	Feb. 11, 1895
385	Ilmatar,	Wolf,	Mar. 1,
391	Ingeborg,	Wolf,	Nov. 1,
392	Wilhelmina,	Wolf,	Nov. 5,
401	Ottilia,	Wolf,	Mar. 16,

The missing numbers have not as yet received their names.

PROLOGUE TO THE ILIAD — TRANSLATIONS. (Vol. XIV, pp. 129, 224.) We add here two more translations of the Prologue :

WILLIAM SOTHEBY.

Sing, Muse ! Pelides' wrath, whence woes on woes
O'er the Achæeans' gathered host arose,
Her chiefs' brave souls untimely hurled from day,
And left their limbs to dogs and birds a prey ;
Since first 'gainst Atreus' son, Achilles strove,
And their dire feuds fulfilled the will of Jove.

REV. EDWARD SIMMS.

O Goddess Muse, the wrath of Peleus' son Achilleus sing,
That wrath which did ten thousand woes upon the Achilleus bring,
Many brave souls of heroes prematurely cast away,
To Aïdēs, unto dogs and every ravening bird a prey, —
So was the will of Zeus fulfilled, — from that first moment, when
Divine Achilleus stood at strife and Atreidēs, king of men.

DR. GILES.

Sing, O goddess, the destructive wrath of Achilles son of Peleus, which caused ten thousand griefs to the Achæns and sent before their time many valiant souls of heroes to Hades, and made themselves prey to dogs and to [all kinds of] birds ; but the will of Jupiter was being accomplished ; from the time when indeed, at first having quarreled [those two] separated, both the son of Atreus king of men, and divine Achilles.

TRANSLATORS, DATES, ETC.

Giles, Dr., London, Sotheby. William, London, 1831
Simms, Edward, London, 1873

"FRIENDSHIP *with a man is friendship with his virtues.*"—Mencius.
"LOVE *is the eldest, the noblest, and mightiest of all the gods.*"—Plato.
"TRUTH *came once into the world with her Divine Master.*"—Milton.
"*Is not* Reciprocity *a word for the rule of the conduct of life?*"–Confucius.
"*We should treat our friends just as we wish them to treat us.*"–Epictetus.
"*As ye would that men should do to you, do ye also to them.*"–Jesus.

The Tao of Heaven penetrates all, but does not injure.
The Tao of Heaven has no favorites. It always aids the good man.

100 Questions About Our Presidents With Answers.

1 Who was the oldest president when he was inaugurated? A. William Henry Harrison ; age, 65 years.

2 Who was the youngest president when he was inaugurated? A. Ulysses Simpson Grant.

3 Who was the tallest president? A. Abraham Lincoln.

4 In whose administration was a bill first passed over a president's veto? A. Andrew Johnson's.

5 Who was the first president inaugurated in Washington? A. Thomas Jefferson, in 1801.

6 Who was the first vice-president to become president by the death of the chief executive? A. John Tyler, in 1841.

7 Which president made no change in his cabinet during his full term? A. Franklin Pierce.

8 Which president vetoed a bill to reduce his own salary? A. Ulysses Simpson Grant.

9 Which president declined to receive pay for his public services? A. George Washington as Commander-in Chief, 1775-1783.

10 Which vice-president, failing to receive a majority of the electoral votes, was chosen by the Senate? A. Richard M. Johnson.

11 What president is not known to have made a formal speech or address? A. Thomas Jeffsrson.

12 Which was the first vice-president to be elected president? A. John Adams.

13 In whose administration did the Mexican War take place? A. James Knox Polk's

14 What presidential candidate died after the election and before the meeting of the electors? A. Horace Greeley, in 1872.

15. What is the only vowel to begin any president's name? A. The vowel A—John Adams, John Quincy Adams, and Chester Alan Arthur.

16 Which of the original states did not vote in the first election of Washington? A. New York, North Carolina, and Rhode Island.

17 Which ex-presidents were officers in the army at the time of their deaths? A. Gens. George Washington and Ulysses S. Grant.

18 Who was the youngest presidential candidate? A. William Jennings Bryan.

19 Who called his acceptance of the presidency, his "last great sacrifice"? A. George Washington.

20 Which presidents, while in college, were never deficient in a lesson or other college duty? A. James Knox Polk, Thomas Jefferson, Rutherford Birchard Hayes, James Abram Garfield.

21 Who was the only bachelor president to occupy the White House his entire term? A. James Buchanan.

22 Which nine presidents were generals before their election? A. George Washington, Andrew Jackson, William Henry Harrison, Zackary Taylor, Franklin Pierce, Ulysses Simpson Grant, Rutherford Birchard Hayes, James Abram Garfield, and Benjamin Harrison.

23 Which president served actively through the Revolutionary War with Washington, as lieutenant, captain or colonel, was wounded in 1776, and carried a musket ball in his shoulder till his death, but was never a general? A. James Monroe.

24 Which president was called the "Father of the Constitution"? A. James Madison.

25 Which president had not voted in the forty years preceding his election? A. Zachary Taylor.

26 Which was the first president born after the Revolution? A. Zachary Taylor.

27 Who was the first president of the Continental Congress? A. Peyton Randolph.

28 Who was the last president of the Continental Congress? A. Cyrus Griffin.

29 What was the most important official act of President W. H. Harrison? A. Convoking a special session of the Senate, March 17, 1841.

30 Who was the first president to have a middle name? A. John Quincy Adams.

31 Was any president of the United States born west of the Mississippi? A. None.

32 Which president never lived in the White House? A. George Washington.

33 Which speaker of the House of Representatives became president? A. James Knox Polk.

34 Which president was twice married to the same woman? A. Andrew Jackson.

35 Which president was elected unanimously? A. George Washington, in 1788 and 1792.

36 Which president was elected by all the electoral votes but one? A. James Monroe, second term.

37 Which presidents were inaugurated in Philadelphia? A. Gen. George Washington in 1793, and John Adams in 1797.

38 Who was inaugurated in New York City? A. George Washington, April 3, 1789.

39 Who was the oldest candidate for the presidency? A. Peter Cooper, in his 86th year, in 1884.

40 Has any U. S. Senator been elected president in his senatorial term? A. Not any. James Abram Garfield was Senator-elect.

41 Which presidents were not educated at any college? A. Gen. George Washington, Andrew Jackson, Martin Van Buren, Zachary Taylor, Millard Fillmore, Abraham Lincoln, Andrew Johnson, Ulysses Simpson Grant, and Grover Cleveland.

42 Which president was a graduate of the West Point Military Academy? A. Ulysses Simpson Grant.

43 Has any president had a city or large town as his birthplace? A. None.

44 Which vice-presidents became president by the death of presidents as provided by the constitution? A. John Tyler, Millard Fillmore, Andrew Johnson, and Chester Alan Arthur.

45 Which vice-presidents became presidents by election to that office? A. John Adams, Thomas Jefferson, and Martin Van Buren.

46 In whose administration was the Hartford Convention held? A. In James Madison's second term, in 1814.

47 In whose administration was the Missouri Compromise enacted? A. James Monroe's.

48 In whose administration was the attack of the British frigate Leopard on the Chesapeake? A. Thomas Jefferson's.

49 Which three ex-presidents died on the Fourth day of July? A. John Adams, Thomas Jefferson, and James Monroe.

50 Which seven presidents died in the month of July? A. John Adams, Thomas Jefferson, James Monroe, Martin Van Buren, Zachary Taylor, Andrew Johnson, and Ulysses Simpson Grant.

51 Which of the presidents died in the month of June? A. James Madison, Andrew Jackson, James Knox Polk, and James Buchanan.

52 Which president was impeached and tried, but not convicted? A. Andrew Johnson.

53 In whose administration was the Pacific Railroad completed? A. Ulysses Simpson Grant's, May, 1869.

54 Which president was married in the White House? A. Grover Cleveland.

55 Who, after the expiration of his presidential term, was overseer of roads in his county? A. John Tyler.

56 Which ex-president was a U. S. senator at the time of his death? A. Andrew Johnson.

57 Which president was the son of a tanner? A. Ulysses Simpson Grant.

58 Which President was the son of a sexton? A. Andrew Johnson.

59 Which president pro tem of the senate became president of the U. S.? A. John Tyler.

60 Who, after the expiration of his presidential term, served as county magistrate and as member of a convention to revise the constitution of his state? A. James Monroe.

61 Which presidents while in office, received the degree of LL. D. from Harvard University? A. Andrew Jackson, James Monroe, Rutherford Birchard Hayes, and Ulysses Simpson Grant.

62 Which president approved the odious Alien and Sedition Laws? A. John Adams.

63 Which president was elected by the House of Representatives to the office on the thirty-sixth ballot? A. Thomas Jefferson, 1801.

64 Who was the first vice-president elected to that office by the Electoral College? A. George Clinton, in 1804.

65 Who was a candidate for the presidency in 1824, 1832 and 1844 but was always defeated? A. Henry Clay.

66 Who, after serving four years, was twice a candidate and twice defeated? A. Martin Van Buren, in 1840 and 1848.

67 Who, after serving four years, was twice a candidate and once defeated but once elected? A. Grover Cleveland.

68 Who was the first president to convene an extra session of Congress? A. John Adams.

69 In whose administration was the navy department established? A. In John Adams's.

70 Which eight presidents did not veto any bill? A. John Adams, Thomas Jefferson, John Quincy Adams, Martin Van Buren, William Henry Harrison, Zachary Taylor, Millard Fillmore, and James Abram Garfield.

71 Who was the first candidate of the Anti-Slavery or Abolition party? James G. Birney, in 1840.

72 Which ex-president died in the capitol of the U. S. ? A. John Quincy Adams, in 1848.

73 Who was nominated as the presidential candidate by all the elements of the anti-slavery advocates organized as a Republican Party ? A. John C. Fremont, in 1855.

74 What presidential candidate carried eighteen northern and no southern states? A. Abraham Lincoln.

75 Which three of the presidents were natives of North Carolina ? A. Andrew Jackson, James Knox Polk, and Andrew Johnson.

76 At whose inauguration was the first inauguration ball held ? A. In John Quincy Adams'.

77 Which president was grandson of a president ? A. Benjamin Harrison.

78 Of the first five presidents only one had a son, and that son became the sixth president. Who was he? A. John Quincy Adams son of President John Adams.

79 Which of the presidents wrote an inscription intended for his tomb, in which he named three events of his life, but omitted the fact of his presidency of eight years ? A. Thomas Jefferson.

80 Which president for eight years was absent from the capital more than one-fourth of the time, or seven hundred and ninety-six days ? A. Thomas Jefferson.

81 Which president for four years was absent from the capital more than one-fourth of the time, or three hundred and eighty-five days ? A. John Quincy Adams.

82 Which two vice-presidents served as such eight years each ? A. John Adams and Daniel D. Tompkins.

83 Which two vice-presidents, elected for two terms, failed to serve eight years each ? A. George Clinton and John C. Calhoun ; the first died, the second resigned.

84 Which of the presidents was formally censured by the senate for an official act ? A. Andrew Jackson for arbitrarily removing the Government deposits from the United States Bank.

85 On what date were the first presidential electors chosen ? On the first Wednesday of January (7th) 1789.

86 By which amendment to the Constitution were the electors required to vote for the president and vice-president separately ? A. By the Twelfth—the Electoral Amendment.

87 Which president first sent a written annual message to congress ? A. Thomas Jefferson.

88 Who were the four Whig candidates in 1836 ? A. William H. Harrison, Hugh L. White, Daniel Webster, and Willie P. Mangum.

89 In which presidential campaign were there eight candidates for the presidency and eleven for vice-presidency? A. In 1872.

90 In which two presidential campaigns were there but eight candidates for both parties in both years? A. In 1804 and 1812; and in 1864 and 1868.

91 Which president laid the corner-stone of the Old Capitol? A. George Washington.

92 Which presidents were sons of clergymen? A. Chester Alan Arthur, and Grover Cleveland.

93 Which presidents were teachers in early life? A. John Adams, James Abram Garfield, Chester Alan Arthus, and Grover Cleveland.

94 Which presidents have died in office? A. William Henry Harrison, Zachary Taylor, Abraham Lincoln, and James Abram Garfield.

95 Which seven presidents were in office forty years? A. James Madison, Thomas Jefferson, James Monroe, Andrew Jackson, Ulysses Simpson Grant; or Thomas Jefferson, James Madison, James Monroe. John Quincy Adasm, James Buchanan.

96 Which president entered the White House with one wife and left it with another? A. John Tyler.

97 Who was the first Whig president elected? A. William Henry Harrison.

98 When was the Monroe doctrine proclaimed? A. In 1823.

99 Of all the bills vetoed since 1789, what one president vetoed more than half? A. Grover Cleveland.

100 Which was the first president to veto a bill? A. George Washington. — *Manchester Daily Mirror*, Nov. 7, 1896.

Note. Questions Nos. 10, 20, 41, 61, 70, and 95, were slighty corrected, authority was given for more than the original statement, as authorities differed; these corrections were in favor of the contestants'

TEN GREATEST NOVELS. An eminent literary authority selected for "The World Almanac for 1895," the following as the ten greatest novels of the world:

1. Vanity Fair, by Wm. W. Thackeray. 2. Les Miserables, by Victor Hugo. 3. A Tale of Two Cities, by Charles Dickens. 4. Middlemarch, by "George Eliot." 5. Pilgrim's Progress, by John Bun 6. Don Quixote, by Cervantes. 7. The Antiquary, by Sir W: Scott. 8. Monte Cristo, by Alexander Dumas, Sr. 9. Esmon Wm. M. Thackeray. 10. Westward Ho! by Charles Kingsley.

Books and Pamphlets for Sale.

VAIL'S ANNULAR WORLD. The Thinkers' Magazine. Devoted to astronomy, geology, mythology, history, etc.; also to Earth, man, art, speech, etc. Isaac N. Vail, editor, Pasadena, Calif. Single copies, ten cents; or $1.00 a year. Commenced February, 1895. Nearly two volumes now completed. This monthly is the especial exponent of Prof. Vail's exposition of The Annular System of World-Making, on which he has published a volume of 400 pages. It advocate the views that the Earth once had Saturn-like rings, whose successive and progressive collapse made all the changes of geologic time and whose remnants lingered in the skies even down to the time of Christ, and became the source of all the ancient mythologies and legendary lore and thought. The magazine is illustrated with the Earth as surrounded with rings in the transitional period, Azoic and Paleozic. He has also published other works bearing on the results of the Annual System of Worlds.

"Eden's Flaming Sword," 48 pages, 25 cents. "The Deluge and its Cause," 20 pages, 10 cents. "True Origin of Coal and Gas" 10 cents. "The Waters above the Firmament," 10 cents. "Eden's Golden Cross and Crown," 25 cents (awaiting 200 subscribers.) "The Story of she Rocks, or the Earth's Annular System," pp. 400, cloth, by mail, $2.00. Isaac N. Vail, Pasadena, Calif.

THE COAL PROBLEM examined in the light of "The Annular Theory." Important disclosures connetied with the coal problem. A twelve mo. pamphlet of 48 pages, illustrated, discussing the problem. Revised edition, 25 cents each.

FOURTH REGIMENT N. H. VOLUNTEERS—ROSTER. With a cut of Tenth Corps Badge. Compiled and published by authority of the Fourth Regiment Veteran Association. Manchester, N. H. Printed by the John B. Clarke Co. 1896. Cloth bound. Illustrated with portraits, cuts, etc; pp. 188. Price, $1.00. Address John Fullerton, 48 Arlington Street, Manchester, N. H. This nicely-gotton-up volume gives the roster of the regiment and companies, biographical sketches of the officers, and much information in a compact form for every man in and connected with the Fourth Regiment. It should now meet with a ready sale as so many are gathering the histories of New Hampshire's part in the Civil War.

WILLEY'S SEMI-CENTENNIAL BOOK OF MANCHESTER, N. H. 1846–1896. Manchester edition of the Book of Nutfield. Historic Sketches of that part of New Hampshire comprised within the limits of the Old Tyng Township, Nutfield, Harryfield, Harrytown, Derryfield, and Manchester, from the earliest settlements to the present time. By George Franklin Willey. Biographical, Genealogical, Political, Anecdotal. Illustrated by five hundred engravings. 1896. George F. Willey, publisher, Manchester, N. H. Frontispiece, George F. Willey, full length. Quarto. Morocco; pp. 376. Heavy finished paper, gilt-edged. Half-tone portraits. Price, $10 00, net. Address George F. Willey, 64 Hanover Street, Manchester, N. H.

THE ORACLE. "Herald of a New System of Theosophy." Edited by Charles H. Mackay, Founder West Gate Brotherhood, 39 Springfield Street, Boston, Mass. Send two cent stamp for sample copy, or 40 cents for year's subscription.

Theosophical Publications, Etc.

MERCURY. Devoted to the Study of Theosophy, Oriental Philosophy, the Occult Sciences, and the Brotherhood of Man. Published monthly. William John Walters, Managing Editor. Address, Palace Hotel, San Francisco, Calif. $1.00 a year, ten cents single copy. Printed on thick paper, and neatly gotten-up typographically, adorned with the messenger of the gods and the winged kneph. Readers are cordially invited to send in questions and answers, notes and news, pertaining to the subjects treated on in this magazine.

LUCIFER. A Theosophical Monthly founded by H. P. Blavatsky in 1887. Edited by Annie Besant and G. R. S. Mead. Annual subscription, seventeen shillings and six pence, or $4.50. Now in its XVIIth volume. The largest and leading theosophical English periodical devoted to Theosophy and its kindred subjects. Editorial correspondence, and books for review, should be addressed to Editors of Lucifer, 19 Avenue Road, Regent's Park, London, N. W. Letters on business should be directed to The Theosophical Publishing Society, 26 Charing Cross, London, W. C. All Theosophical and Occult books for sale by the Society. Also Theosophical Publishing Society, 65 Fifth Avenue, New York; Theosophical Publishing Society, Benares; The Proprietors of The Theosophist, Adyar, Madras.

THEOSOPHY. Founded in 1886 under the title of THE PATH, by William Q. Judge. A magazine devoted to the Theosophical Movement, the Brotherhood of Humanity, the Study of Occult Science and Philosophy, and Aryan Literature. $2.00 per year; 20 cents a copy. The Theosophical Publishing Company, 144 Madison Avenue, New York City. Now in its eleventh volume. Published monthly.

THE THEOSOPHIST. A magazine of Oriental Philosophy, Art, Literature, and Occultism. Conducted by H. S. Olcott. Published by the Proprietors at the Theosophical Society's Headquarters, Adyar P. O., Madras, India. Vol. XVIII began with October, 1896. Subscription price, annually, $5 00 in advance. Back numbers and volumes may be obtained at the same price. Vols. I to VI are quartos; Vols. VII to XVII are octavos. 64 pp. monthly. "There is no religion higher than Truth," the motto of the Maharajahs of Benares. A concise and complete account of the theosophical movement under the head "Old Dairy Leaves" is now being published, in a series of chapters. A supplement with each number gives a full account of the activities of theosophy throughout the world.

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